

THE CONGREGATIONALIST

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Number 45



DR. WILLIAM M. TAYLOR.

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Chicago Seminary has made a noble effort. It has had a noble helper in Dr. Pearsons, whose gifts have called many others to its aid. It has gained a noble success, which our Chicago correspondence chronicles this week. With an endowment of \$580,000 secured, it will have occasion to mark the Columbian year in its calendar with red letters. The seminary has ably planned to

meet the new conditions of our time, which require that the gospel shall be preached in many tongues and shall be addressed to people with different social surroundings from those which prevailed when the seminary was founded. The entire denomination has cause for congratulation that the plans which were made in faith may now be realized. The faculty and their friends have worked against many difficulties but have been undismayed and untiring. We rejoice with them in their success and in the large promise it gives to the denomination and the entire kingdom of Christ.

The custom of asking questions of pastors-elect at installations, if we judge by several recent cases in Boston and vicinity, is falling into disuse. Perhaps recent theological discussions, and a few conspicuous instances of divided installing councils, have led to the feeling that questions imply distrust. The candidate's written statement of belief, especially if by marked emphasis of particular evangelical doctrines he assures the council of his staunch orthodoxy, may seem to make questions superfluous. Yet we think the custom has important advantages. It gives to the new minister an insight into the habits of thought of those with whom he is to be associated. It encourages frankness concerning theological themes among ministers and laymen, particularly the latter. Laymen seldom get an opportunity such as councils afford to ask questions which often perplex them. It instructs the people, who are always interested in listening to their new pastor answering the inquiries of his brethren. When he so answers questions as to show that he is familiar with the subjects he is to teach he acquires at once the confidence of his congregation, and starts in his pastorate with an important access of influence. We believe, also, that this habit of questioning candidates for installation fosters among the churches a discriminating appreciation of Christian doctrines and their importance, which is necessary to Christian faith and piety. We hope questions at councils will not be omitted.

The church more than keeps pace with the political and business world in placing increasing responsibilities on women. Yet it must not be forgotten that their influence in church work, as in social and civil reforms, is potent because it is a distinct force. There is a peculiar power in womanliness. When women abuse that or allow men to abuse it they destroy their opportunity. Recently a number of women connected with the local churches and with the W. C. T. U. in a Nebraska town undertook to act as a vigilance committee, disguised themselves, waylaid by night and flogged some girls of whose conduct they disapproved. It is gratifying to note that the organization they disgraced promptly repudi-

ated the act, and through its organ, the *Union Signal*, declared it entirely foreign to the policy and principles of the union. In the Academy of Music, New York City, on a recent Sunday afternoon, a prominent evangelist, with many jokes, called for bids for the support of twenty-eight Methodist deaconesses who sat beside him on the platform and, having raised what money he could in that way, sent them into the audience with instructions to look pretty and get more money from the men. The general remonstrances of the religious press against these wanton sacrifices of womanhood show that the churches feel that one of their most valued and precious powers is brought into peculiar danger by the increasing responsibilities to which Christian women are rightly called. It is a treasure which cannot be too jealously guarded.

THE PERMANENT INFLUENCE OF THE FAIR.

To all who in the last six months gazed upon those palaces of beauty which constituted the chief glory of the World's Fair the thought of the demolition now going forward brings peculiar sadness. It seems akin to sacrilege to raise the ax against those peerless structures, to reduce to shapeless masses the stately columns and the heroic figures, to leave no trace of the delicate and elaborate work of the sculptor and to suffer the realized dreams of the best artists and architects of the century to become unsubstantial recollections. Yet the inevitable force of circumstances must take its course and it is better that the hand of man should destroy the White City as gently as it will than to witness its slow decay from exposure to wind and weather.

Meanwhile, it behooves us to solace ourselves with the endeavor to recognize and appreciate at their true worth the imperishable elements of the Columbian Exposition of 1893. Though nominally ended it has but just begun to do its best work for our American people. Nor will its lasting value accrue only to the fortunate few who were privileged to look upon its glories. For months the newspapers and magazines, with profuse and beautiful illustrations, with faithful pen pictures drawn by the ablest writers, have been carrying a knowledge of the sights and scenes of the fair to the remotest hamlet of the land. There never was an international exposition which before and during its existence was written up so thoroughly and well. We shall reap, too, a rich aftermath in the shape of lectures, sermons, addresses and papers prepared for lyceums and literary societies. Through such instrumentalities acquaintance with the wonders of Jackson Park will be extended. Think, too, of the numberless individual reports brought back from Chicago by means of which those who did not journey thither see and hear much which arrested the attention of their

friends who went. In a good many quiet towns and villages the Fair will be the staple theme of talk all winter long, and members of the group that clusters on cold nights around the family fireside or the big stove at the store will regale one another with accounts of what they saw in Chicago.

For it is one of the crowning glories of the exposition that it has been attended, especially during the later months, by thousands of the rank and file of the population. In those throngs which pressed into the gates during the last days it was especially noticeable that there was an abundant representation of the very poorest and humblest among us. Indeed, we venture to say that some among these later attendants may have to rely on the charity of others for their daily bread before the winter is over. Yet we can hardly grudge them the brief glimpse they had of the marvelous White City. It must have meant much to those whose ordinary lives are so dull and straitened—more perhaps than it meant to many scions of our wealthy families who have a surfeit of beauty and luxury every day in the year.

We have not space now to speak of the impulse which the fair will contribute to our artistic, our commercial and our industrial development. That it marks the beginning of a new era in architecture is not to be doubted. That it will spur men on to new triumphs in the field of discovery and invention is equally certain. But without underestimating these gains from the Fair we shall dwell with special pride as the years go by upon the fact that the Columbian Exposition, the wonder of the nineteenth century, was first and foremost, both while it lasted and after it ended, a great popular educative force.

UNCOUNTED FACTORS.

Extremes are always conspicuous and they are convenient for contrasts. They are points, and writers and orators who wish to make points find them ready to hand. Extremes in social life make specially striking contrasts and students of sociological topics are often tempted to include with them the far larger elements which are between the extremes and which are too often uncounted in figuring out social problems. It is, for example, a common custom to use such general terms as "the masses," "the working men" and "the church," when the purpose is to select for vivid contrast the extremely rich and selfish churches and the extremely selfish or extremely poor of the people. Dr. Josiah Strong has been criticised, and we think justly, for falling to some extent into this common mistake in his recent volume, *The New Era*. He fails to emphasize sufficiently the fact that there are thousands of churches—the majority we believe of all churches—which are made up largely of working people, many of whom are poor or in very moderate circumstances, churches with humble and unheralded faithfulness are being continually blessed of God in the saving of men.

But the facts furnished by sociological experts who lay undue emphasis on extremes afford to the ordinary socialist agitator materials for exaggerated and startling statements, which create in many people far more restlessness and dissatisfaction than the facts warrant. He draws his oratorical

contrast between Jay Gould and a sewing woman who makes a dozen shirts for seventy-five cents and furnishes her own thread, rather than between the two workmen side by side at the same bench, one of whom saves enough to buy a home and educate his children out of exactly the same wages which are insufficient to keep the other and his smaller family out of continual poverty. The times in which Jay Gould and the sweat shop are possible are out of joint, and the Church of God is born to set them right, but the investigations and work of sociological experts must not overlook the immense majority of churches and of working people who are between these two conspicuous extremes, and a long way from either.

Readjustments of the relations between wealth and poverty are to be constantly sought in the interests of humanity. They are to be gained by pressing into practice the principles of Christianity. But in seeking so important reformation of society it must be remembered that, while some churches largely neglect these principles, and some men, both rich and poor, ignore or repudiate them, a large proportion—we believe the largest—are striving to live by them and find in them prosperity and happiness and the means of uplifting their fellowmen. These uncounted factors are, after all, the most important in solving the most perplexing problems of society and of the relations between the churches and the masses.

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Rev. Joseph P. Thompson, then twenty-six years old, became pastor April 15, 1845; the building was bought from Mr. Hale for about \$30,000; additional land was secured, whereby a price was obtained for the property sufficient to transfer the church to its present site at Sixth Avenue and Thirty-fourth Street.

Dr. Thompson's illustrious pastorate of about twenty-six years made the Tabernacle Church known throughout our land and beyond the sea. His great learning, his powerful, scholarly preaching, his deep interest in all scientific research, his manly defense of gospel liberty, his sturdy battling with slavery, his championship of popular education, of temperance and all moral reforms, his intense devotion to the best welfare of the city, his long and fruitful editorial connection with the *New Englander* and the *Independent*, and, when the time of peril from rebel treason came, the noble way in which he led his loyal church for the country's defense—these are fresh in the minds of all whose memories run back to those years of bloody strife and victory.

A series of remarkable providences brought from Liverpool to the Tabernacle pulpit the honored and beloved Dr. William M. Taylor (installed April 9, 1872), and gave to the church twenty years more of most memorable pastoral service. His fame as a preacher, which thronged the Tabernacle and swelled its material resources beyond all former experience; his numerous sermons, lectures and addresses given to our colleges, seminaries and institutions of every kind in the East and the West; his success in raising \$25,000 for the fund for aged and disabled ministers; his twenty or more published volumes illustrating and enforcing with unique power and beauty the biographical portions of the Scriptures and giving to his younger brethren models of expository preaching; his genial spirit, keeping him ever accessible to all who sought his aid and tenderly endearing him to the households of his flock—these have made him known here, as he was already known in Great Britain, as one of the foremost ministers of our time.

And now to this vigorous, united church, which has proved itself so lovingly loyal to its pastors, comes Dr. Stimson at a most propitious time. In the vigor of his manly prime, robust in constitution, like his predecessors with tireless power of work and loving it with all his heart, with experience gained in successful service of important charges in the East and the West, an ardent Congregationalist from intelligent conviction, with a rarely equaled gift for organization and leadership, he finds New York Congregationalists breaking away from their long-settled conviction of the hopelessness of growth for churches of the Pilgrims in their city. He finds several new churches of the order already starting into life in the northern section, and many reaching out expectant hands to him for aid in the planting and training of others sure to commend themselves when once they become known. He comes back with warm welcome to the home of his childhood, and to many hearts lifting up ardent prayer for his success.

WHY ARE YOU NOT A CHRISTIAN?

Notice this question closely. It is not Why Are You Not a Church Member? Ordinarily a Christian is, or means to become before long, a member of the visible Church, but there are many members of the real and invisible Church who are not enrolled in any earthly church organization. We are not addressing them but those who are conscious that they are not Christians.

Each one of these we ask plainly and earnestly, Why are you not a Christian?

We are not now concerned to answer objections or to offer an argument why you should accept the offered mercy and love of God in Jesus Christ. We want you to answer your own question to yourself. Why are you not a Christian? There is a reason. Do you know exactly what it is? Can you define it? There may be more than one reason. Do they blend or reinforce one another so perfectly in your mind as to enable you to declare confidently that they form a proper justification of your delay?

Is there on the whole any reason why you are not a Christian—in Christ's sense of the term, the true sense—which you are able to justify to yourself as sufficient? If you are satisfied by it, are you sure that you ought to be? Ought God to be? Is He likely to be if you hereafter offer it as your justification?

Your personal salvation, important to you as it is, is not the only interest involved. There is work to be done for humanity in God's name which only a Christian can do and which is the noblest and most inviting ever offered to human hearts and hands. The world around you is calling upon you to become a Christian so that you may help fulfill the divine plans for its redemption from both misery and sin.

THE WEEK IN REVIEW.

The need of the hour is a renaissance of respect for law and an overwhelming demonstration of the intention of the people that when the majority, conforming to legal methods, expresses its opinion its decrees must be obeyed. Look where you will, these two needs thrust themselves to the front. The issue in the Senate during the last stages of the long and memorable fight just ended was none other than the right of the majority to rule. In New York State, in the campaign just closed, the great question was whether a lawbreaker should be elevated to the highest judicial bench and whether rings of professional politicians should rule the majority of the citizens of New York City and Brooklyn. How defiant the criminal minority was was seen in the registration of 6,000 voters in the town of Gravesend with only 8,000 inhabitants, the persistent, defiant refusal of the local boss to permit citizens to inspect the registration lists, the difficulty of getting a judicial decree compelling the inspectors to permit such inspection and the audacious incarceration of twenty-two reputable citizens armed with the authority of the Supreme Court to make an inspection. How impotent the officials were whose sworn duty it was to prevent and detect fraudulent registration and voting is shown by the fact that a number of Brooklyn's patriots had to guarantee a fund of \$50,000 and apportion it as rewards to those furnishing information leading to the detection of fraudulent voters, thus appealing to the cupidity of the citizen to induce him to give information that should have been volunteered in obedience to shame at seeing law set at naught.

In New Jersey the election was simply a question whether the people of the State should continue to be represented at Tren-

ton by men who really respected the moral convictions of their constituents, or whether the tools of the owners of race tracks at Guttenberg, Monmouth and Gloucester should again pose as lawmakers and draft measures to fatten the purses of the gamblers. In Chicago the scenes witnessed in the board of aldermen meeting last Saturday afternoon, when the city fathers indulged in fist-cuffs and personal violence to a most disgraceful degree, was simply the effort of a minority to thwart by trickery and violence the will of the majority who were planning to give the city a mayor of more moral caliber than the one recently assassinated. Everywhere that a crank raises his hand in violence it is a straw showing how the current is running. Everywhere that illegal registration and balloting have prevailed additional momentum to the swollen stream of lawlessness has been given. Stern men and stern measures are needed. More lime must be put into the social *vertebrae* and more iron into the social blood. Popular loose conceptions of divine justice, of the irresponsibility of the individual for sin, of the mutability of moral standards, are in a large degree responsible for the present condition. A generation that makes God to be all mercy, that strives to abolish the punitive element in its treatment of criminals, and accepts the theory of the State which makes it responsible for providing the daily food of the individual, can scarcely expect to develop God-fearing, law abiding, self-reliant, self-respecting men.

Not many years ago the United States was a third-rate naval power. Not many years ago the people begrudged the appropriations made to the navy, and too often were forced to believe that even the small amounts appropriated were not always spent on the vessels and the service but clung somewhat to the hands of dishonest officials and contractors. But when men who were patriots more than they were partisans set forth the defenseless, humiliating condition of the navy and the coast cities, and when joined with this demand there was a treasury running over with revenue receipts, a new era dawned, and under the administrations of Secretaries Whitney, Tracy and Herbert, backed by the generous appropriations of recent congresses, our navy has developed so that now we rank fifth among the nations, and in our latest men-of-war, and especially the cruisers, were supposed to have, and were conceded by foreign experts to have, vessels that were unsurpassed. This development, unaccompanied by jobbery and due to a growth of broad views among legislators in Washington, the formation of a staff of splendidly educated theorists in naval construction, and the triumphs of the American builders on the Atlantic and Pacific coasts, has had a wholesome effect upon national self-esteem at home and created respect for us as a nation where formerly we were despised. This being so it is not very comforting to be told, as we are now, that many of the vessels last launched are unseaworthy, owing to the miscalculation of the designers, that they are top-heavy, too heavily weighted with armament and must at great expense be readjusted. Great Britain has had repeated startling revelations of this kind. The only thing to be done and done quickly is to probe the matter to the

bottom and toward this end Secretary Herbert and a commission are now working.

Mr. Hornblower of New York had the temerity last year to oppose the Hill machine in New York State in its insistence that the Democrats should indorse Judge Maynard, then as now repudiated by his profession as a criminal. Because he did this Mr. Hornblower's nomination as justice of the Supreme Court was not reported back to the Senate by the sub-committee of which Senator Hill was chairman, hence his nomination was not confirmed and the national judiciary began its work crippled by the lack of a full bench, all to satisfy the personal spite of the senators from New York. Mr. Henry White for many years has been deemed an indispensable servant of this country and its people in London, where he has served as first secretary to the embassy of the United States at the Court of St. James. Upon his shoulders have rested lightly and safely the many delicate duties which the post demands, and Ministers Lowell, Phelps and Lincoln have never thought to question whether he was a Republican or Democrat, knowing that he was a faithful, valuable servant of the nation. His resignation has been demanded and accepted, and the only reason given by the administration is that it was "natural" for him to give way to a Democrat, Mr. James B. Roosevelt. Mr. Roosevelt is wealthy for the same reason that his brother-in-law, Mr. Van Alen, is. They both married into the Astor family. Mr. Roosevelt has had some diplomatic experience on the Continent. Doubtless he will have money enough to meet some of the social requirements of the position creditably. Possibly his appointment is like Mr. Van Alen's in other respects. Several things are certain. The public knows of no adequate reason for Mr. White's removal. These appointments, together with the radical changes made in consular service by Assistant Secretary of State Quincy, so severely condemned by the Boston Merchants' Association last week, have deservedly discredited the administration among those who believe in civil service reform. Such facts ought to be "abnormal," not "natural."

The British Parliament is at work again and the session promises to be one full of practical reforms that will greatly ameliorate the condition of the rate-payers, lighten the burdens and lessen the grievances of the Nonconformists, and give to parishes and counties a degree of home rule that they have never known. If these promises are redeemed then it is easy to conjecture how much political capital will be added to the Liberals. Already an elaborate and revolutionary local government bill has been introduced, and another equalizing the taxes so that a proportionate share of the burden may rest upon the owners of vast estates is in its first stages. To the senseless cry that with the death of Mr. Gladstone all talk of home rule for Ireland will cease, two of the younger Liberal leaders, Messrs. Asquith and Campbell-Bannerman, have just replied that not only do they believe in home rule for Ireland but also for Scotland and Wales, in short, they have declared that, as they understand it, the Liberal party believes in federalizing the United Kingdom. This frank declaration is a great tribute to the political

sagacity of the founders of this republic, but it is very shocking to the Duke of Argyll, the London *Spectator* and their kind. The industrial war between mine owners and miners is far from ended. English Non-conformists have gone far in their practical aid to the starving, stubborn miners, the Congregational Union much farther than the *Christian World* thinks was prudent.

The victory of the forces of the South African Company over the followers of Lobengula in the conflict at Buluwayo, Oct. 31, can hardly be called a battle. It was slaughter, pure and simple, in which the magazine guns mowed down the Africans just as a McCormick reaper levels the Dakota wheat. It is probably the beginning of the end, so far as Lobengula and the Matabeles are concerned. It means that Sir Cecil Rhodes and his company will soon annex the Matabele country and Great Britain, without any expense of men or money, will be so much the richer in territory. The Radicals in London, led by Labouchere, are assailing the Gladstone ministry for permitting the South African Company's forces to slaughter the natives and grasp after the territory, but the ministry is in a dilemma. Were it to interfere or attempt to call off the colonists, it probably would court the rebellion of the English colonists in South Africa, who care more for the suppression of the natives and the chance to win wealth in Mashonaland than they do for formal union with Great Britain. Labouchere raves and threatens the withdrawal of Radical support from Gladstone, but a more humane policy is not more probable with Salisbury as premier. In Morocco Spain has begun what must prove to be a most expensive, prolonged and disastrous war with the Mohammedan hillmen. Spanish finances are sickly. Her credit is low. She is doomed to add to her debt, and when victory comes she will have little to show for it.

IN BRIEF.

The response of the churches to our endeavor to provide them with services suited to the needs and capacities of the average Sunday evening congregation far exceeds our anticipations, but we shall hope to fill promptly all orders in for the Service of Thanksgiving printed in outline in our issue of Oct. 26. Letters accompanying orders speak in high praise of the quality and adaptability of the service. We quote on another page the comment of Rev. Dr. F. A. Horton, pastor of the largest church in Providence. We print this week the second of the series, which is designed to commemorate the Pilgrim Fathers and can be used during the coming season of Forefathers' Day, or appropriately enough at any other time. It will facilitate speedy delivery if orders for this service are sent promptly.

The Salvation Army is ordinarily looked upon as dealing chiefly with elementary morals but one woman has come to regard it as a general educator. She was sitting in the Public Garden when an army family came along. The children were looking at the names of the trees and one carefully spelled out *Salix babylonica*. "Of course," she said, "by the rivers of Babylon there we sat down." Her hearer wondered how many of the Sunday school children would be as quick in thought and quotation.

It is a great pity that things are not what they seem. No one could blame that child for believing the tree thus named to be of the same kind as those that held the harps of the ancient Jews. But in fact it is a native of China and the willows of Babylon were probably quite different.

Dr. Dana's article this week contains a timely suggestion for Forefathers' Day and other festivals in which the glory of our Congregational heritage ought to find proper recognition.

A number of Boston's typical women were discussing the trials of the modern housekeeper and the infelicities of the servant problem. After the long, fruitless talk a sane, clever woman asked, "Did you ever try the Golden Rule?"

A recent convert to Catholicism, formerly a clergyman in the Protestant Episcopal Church, has taken to writing dramas. He says he is going to preach through plays. "That is better than those who play with preaching" aptly adds the *Living Church*.

The appointment of ex-Senator Dawes of Massachusetts as chairman of the commission to the five civilized tribes of Indians is an admirable one, and will give great satisfaction to his many friends and to all friends of the Indians. Mr. Dawes was for many years the foremost authority in the Senate on Indian affairs.

So many Methodist ministers write to us inquiring how they may transfer their relations to the Congregational denomination and secure pastorates that we are compelled to refer them to the Congregational pastors nearest to them. We have no other information to give than can be furnished by any Congregational minister.

Was the series of fellowship meetings now in progress among Boston Congregational churches suggested by the meetings of the local Christian Endeavor unions? It seems to be much in the same line, but heretofore the fellowship of the younger Christians in Boston has been more cultivated than that of the older brethren.

Churches which put into their pulpits men who have no credentials of ministerial standing not only run great risk for themselves but do their sister churches serious evil. Such a case has recently occurred in a Cape Cod community. It is always ground for suspicion when a man claiming to be a minister declines for any reason to produce credentials.

Good news indeed—an advance of \$5,345 in donations to the American Board during September and October. An excellent start this toward the cancellation of the debt. The Duty of the Hour, as Dr. Smith argues elsewhere in this issue, is plain and not to be evaded. We hope for large returns from the observance of next Sunday as Foreign Mission Day.

Cleveland Conference, organized in 1853, in addition to a strong creed which has the vigorous ring of old-time New England theology, has the following provision in its constitution, which illustrates the fact that the churches of the conference have been for years, in theory as well as in practice, American Institutes of Christian Sociology: "It shall be a special object of this conference to develop the true idea of Christianity by manifesting and sustaining the law of love in all human relations and by protesting against all known sin." This, perhaps, helps to explain why so many of those who are prominent in present so-called sociological investigations and practical

activities are of Congregational antecedents and training. The proportion of well-known Congregationalists on the program of the recent Evangelical Alliance Congress was noticeably large.

We rejoice that the faculty of Princeton College is taking measures to suppress the drunkenness, ruffianism and disorder incident upon the annual Thanksgiving Day football game in New York City. The scenes year after year in Broadway hotels, barrooms and theaters the evening before and the evening after the annual game have been such as to make every real friend of Yale and Princeton blush for shame. Although the uproarious young men are much more largely sporting men than students, it is painful that these honored universities should even seem to be disgraced. It is gratifying to see that protests have had some effect, and that the authorities of the New Jersey college have followed the lead of the student managers of athletics at Yale in requesting the police of New York to do their duty by arresting all disorderly wearers of college ribbons.

Absence from the Lord's house on Sunday only once during a church membership of seventy-two years, and then on account of the death of a neighbor, is certainly an almost unparalleled record. So far as can be ascertained this is true of Capt. George Bartlett of the Third Church, Guilford, Ct., who died, Nov. 1, at the age of ninety-five. He joined the church choir when a boy of eleven and continued a member of it until past seventy. He never had occasion to call a physician for himself until the stroke of apoplexy which closed his life. He was descended from a long line of godly ancestors reaching back to the settlement of the town in 1639. His wife, with whom he had lived for seventy-one years, died last January at the age of ninety-one. All their children are members and two of the sons are officers of the church. The Psalmist's words, "With long life will I satisfy him and show him my salvation," are abundantly verified in a record like this.

Some of New York City's clergymen, realizing that they are prophets as well as pastors, have dared to speak out plainly relative to the iniquities of local politics. That their opposition is feared may be inferred by the following exhortation in the organ of Croker, McLaughlin, Maynard and Boody, the *Sun*:

Firstly, they should pay respect to morality, the dominant elements of which are truth and charity. Secondly, they should not "fly off the handle." Thirdly, they ought not to lose control of their passions or speak when their blood is on the boil. Fourthly, they should not make speeches about things of which they are ignorant. Fifthly, they ought not to bring railing accusations [2 Peter 3: 11] or make assertions which they are unable to sustain. Sixthly, they should keep both eyes upon the rules of logic and be careful not to confound rant with reason.

Miss Dawes's article in this issue on A Reform in Funeral Customs, if heeded, will bring about what most deceased friends would have wished and what most of us wish for our friends who may attend our funerals. Unnecessary discomfort and danger to health are not acceptable sacrifices to be made on the graves of our dead. In any case, expensive and elaborate displays at funerals and badges or dresses of mourners which appeal to strangers for sympathy are sadly out of taste. A sensible man of wealth who recently died was found to have left a will directing that his funeral services should be of the plainest sort, because, he said:

I have noticed that people in moderate circumstances are often distressed by trying to follow the example of others who make expensive displays at funerals, and tombstone honors are a truer indication of the vanity of survivors than of the virtues of the dead.

STAFF CORRESPONDENCE.

FROM WASHINGTON.

The extra session of Congress adjourned *sine die* yesterday afternoon after a three months' constant wrangle of the bitterest description. It was an epoch-making session, one that will exert a permanent influence on the national life and that may leave lifelong scars. It was important not only for what it accomplished but also for what it did in the way of preparation for future action. Never within my experience here, covering ten years, has so much violent language and personal vituperation been heard in the Senate and rarely in the House. What is more, the quarrels were genuine. It was not merely political sparring, or a mere ebullition of quick temper soon to be forgiven and forgotten. The session has produced alienations between persons and sections of parties which will never be healed, to all appearance. The anger of the silver Republican senators is unfeigned and almost unspeakable, while the wrath of the silver Democrats is really quite terrific. It is doubtful if there is an old-line, stalwart Republican in the country today who hates the President as heartily as he is hated by the twenty odd Democratic senators whom he has fought down to crushing defeat on this silver question.

Well, the battle is over and victory is with the friends and advocates of unconditional repeal. It cannot be said that the victory never was doubtful, for it was at times exceedingly doubtful. In last week's letter the forces which turned the scale for repeal at last were enumerated. They were, briefly, the inflexible firmness of the President, the refusal of the Republicans to join in any compromise and the threat of *clôture*. The older and more conservative senators dread *clôture* more than anything else, and they might never have stopped filibustering had they not been confronted with this frightful specter. They are not rid of it yet, either. The experiences of the past three months are not to be forgotten in a moment, and it is the intention of Senator Hill and others to recommence the campaign for *clôture* in the next regular session.

The majority for repeal in the Senate was eleven, which was precisely what was expected. There were no changes of consequence and no surprises. The bill had to go back to the House for its concurrence in the Voorhees amendment in favor of bimetalism, and the concurrence was obtained with scarcely any trouble or delay by a majority of ninety-seven. It was amusing and instructive to see what a pitiful failure the House free silver men made of it in attempting to filibuster under the strict House rules, and to contrast their fizzle with the gigantic two-months' filibuster in the Senate, which would never have ended at all, except by grace of the silverites' consent, under the existing Senate rules.

The President has come out of the battle with flying colors and so have the Republicans. The Republicans, indeed, have virtually won the victory for the President and for the country. For a minority party it must be confessed that they have had "pretty much their own way," as the saying is, not only in the Senate but in the House, the notable exception being the passage of the federal election law repeal in the

lower House. The reform of the House rules and the adoption of *clôture* as a regular part of the proceedings amounted to a triumph for Republican precedents and principles and indicated the course of the Fifty-first House in this respect. At the last moment Mr. Reed treated the majority to another object lesson of the value of "business rules" and gave the Democratic leaders something to think of as they traveled homeward. Adjournment had been agreed upon for a certain hour and many Democratic members had already left town when Mr. Wilson, chairman of the ways and means committee, asked for the passage of a resolution to allow the committee to file reports during the recess. This meant, of course, that the Democrats proposed to rush their tariff bill ahead and have it ready for action as soon as Congress reassembled. To this Mr. Reed objected and claimed that the minority should have sufficient time for examining the bill and filing their own report subsequently. Mr. Wilson pressed his resolution, but the Republicans refrained from voting and the Democrats could not muster a quorum of their own party. Appealing telegrams were sent after the fugitives to intercept them at Wilmington, Harrisburg and other points, and the sergeant-at-arms scoured the city with great vigilance and vehemence—all to no avail. Finally, Mr. Reed had compassion on the enemy and proposed a compromise, giving the minority ten days to prepare a report, which was joyfully accepted by the majority.

The adjournment left considerable unfinished business after all. The urgent deficiency bill went over, owing to a disagreement about the payment of certain employes' salaries, and Justice Hornblower's nomination remains unacted upon. The reason for the long delay in his case is that he took an active part in the recent proceedings of the New York Bar Association against Judge Maynard and the New York senators are fighting him on that account. Nothing was done about Hawaii, the expected message from the President not having been sent in. The various financial measures pending in committees, including the State bank tax repeal bills, will slumber until the regular session and the bankruptcy bill remains the unfinished business in the House. Besides the silver purchase repeal bill, about the only important measure which got through both houses during the extra session was the amended Chinese bill—and that was not in reality very important.

It will be interesting to see what steps, if any, the administration may take during the pending recess to supply the actual and prospective treasury needs in the line of cash. It was semi-officially stated yesterday that the secretary had sent orders to the mints at San Francisco and New Orleans to prepare for the resumption of the coinage of standard silver dollars. Today Mr. Preston, the director of the mint, declared that it would probably not be long before such coinage would be ordered. It is authorized by the third section of the Sherman law, and, if undertaken, it will be for the purpose of utilizing the seigniorage in the treasury, which if it could be placed to the credit of the Government would increase the treasury balance by about \$53,000,000. Either this coinage of silver or the issue of new bonds will have to be resorted to very soon,

as the cash in the treasury has now reached the lowest point for many years and is constantly decreasing.

The commissioner of pensions has announced his estimate for an expenditure of \$160,000,000 for the fiscal year 1894-5, but treasury officials and congressmen are hopeful that this amount can be considerably reduced. The average monthly expenditure for pensions has been running considerably lower of late than it was a year ago and some good judges believe that the turn in the tide of pension payments, which has been so long predicted and awaited, has come at last. The payments for October were \$10,999,531, which is about \$1,500,000 less than in October, 1892. There was also a corresponding diminution in the September payments. If this continues it will not be difficult to keep the payments down to \$144,000,000 a year. Such a saving would mean a good deal in the present reduced condition of the treasury.

Nov. 4.

C. S. E.

FROM THE INTERIOR.

The city has not yet recovered from the shock which it received from Mayor Harrison's assassination. In spite of the fact that his methods did not meet the approval of the better classes of our citizens, the enthusiasm with which he spoke for Chicago, his readiness to entertain visitors from abroad, the efforts which he had put forth to make the World's Fair a success, the felicity with which he represented the city on all public occasions, the pride he had in being mayor at this time and the prominent part he had taken on the Saturday of his death in receiving the mayors of other cities on their official visit to the fair excited a sympathy for him in the minds of all without regard to party which was greatly increased by the horrible manner of his death. The immense throngs which lined the streets along which the funeral *cortège* passed, the almost military honors with which the late mayor was buried, the messages of condolence sent his family, the kind words of the press all over the country were the expression of the protest of the whole American people against the selfishness and wickedness of the assassin, whom few believe to be insane.

And yet one cannot fail to see that this death was in consequence of the "spoils system," a system of which the late mayor was one of the most conspicuous and successful defenders. But he was not altogether a partisan. If he favored what are called the lawless classes he never failed to recognize what he regarded as the rights of the people, nor did he ever deny himself to any who sought his presence. It was this willingness to speak with everybody, to listen to complaints, to receive in person requests for office, this habit of his to come down to the level of the people, this courtesy toward all, which added so much to his popularity and which was also the immediate cause of his death. It was a touching sight to witness the feeling which the great crowds of people, chiefly from the working classes, exhibited on the night of the assassination as they paced up and down the sidewalk in front of his late home. There are hundreds of thousands of persons in this city who felt that Carter Harrison was their especial friend, to whom he had ut-

tered friendly words, perhaps had shaken their hands, had made them promises and had done what he could to render their lives more agreeable. It probably is not going too far to say that at the time of his murder he was the best known and the most popular man in the city, that there is no office within the gift of the people to which he might not reasonably have aspired. No better example of what friendship for the more common classes will do for a man politically can be found than that furnished in the life of our late mayor. This friendship certainly was not cultivated because Mr. Harrison found pleasure in it, but because it contributed to his ambition and opened a path to his personal triumphs. A man of culture and natural refinement, a man of native courtesy, with a warm heart, quick, sensitive feelings, a man who had traveled widely and made good use of what he had seen, it is not strange, considering the position he occupied and the way in which his life was brought to its close, that the demonstrations on the day of his funeral should have exceeded in impressiveness and extent anything ever seen in this city or in the West. Certainly the exhibition of popular regard was all that even Mr. Harrison himself could have desired.

We are on the eve of an important election, the chief interest in which turns on the re-election of Judge Gary, who presided in the court in which the anarchists were tried and condemned. Personal animosity and a desire for personal revenge, so it is said, have brought Governor Altgeld into the contest as an opponent to this re-election. The probabilities are that the judge will triumph and that the presence of the governor in the city at this time, when his place is at Springfield, will not add to his popularity even with the party to which he owes his honors.

Little need be said of the last days of the fair. The death of the mayor, who had looked forward to the displays which were to attend the closing hours, made them sad and solemn. This was thoughtfully recognized in the closing prayer by Dr. Barrows in Festival Hall, as well as in the silence with which, at the midnight hour of Oct. 30, the Columbian Exposition of 1893 was brought to its legal limit. The gates were open on the following day but the crowds were wanting. Everywhere was there sound of hammers and saws, and the hurrying hither and thither of those who would pack their wares in the shortest possible time and leave the grounds forever. The last day of October was the last day of grace for Midway Plaisance. In some respects its closing scenes were scenes of wild revelry. The directors were certainly not unwilling to put an end to the unseemly exhibitions of the Midway as soon as they had the power to do so. From most of the larger buildings the exhibits have either been taken away or soon will be. Even from the Art Building a good many of the choicest pictures have been removed. It is hardly probable that anything save the outside of the buildings will remain to be seen after another week.

There is universal rejoicing over Marshall Field's noble gift of \$1,000,000 toward the endowment of a permanent museum for the city. To that sum Mr. George M. Pullman has added \$100,000 and Mrs. Barbara Sturges

half as much more. There is little doubt that the half-million of cash on which Mr. Field conditions his gift and the two millions of stock in the late fair will soon be obtained. It is understood that the Art Building in Jackson Park will remain where it is and be used for the new museum. It is admirably adapted to this purpose, and, as its foundations are of stone and its walls of brick, there is no reason why it should not be turned over to the museum. The existence of such a museum as this bids fair to become will add immensely to the attractions of the park.

Another great gift was announced by Mrs. Potter Palmer in her closing address to her associates in office—\$200,000 from her husband for a permanent building for the use of the women of the country. This building will be a sort of continuance of the Woman's Building of the fair. It will naturally be a memorial to Mrs. Palmer, a recognition by her husband of the work she has done in connection with the fair. Few presiding officers have ever borne themselves with more grace or shown more skill in avoiding or removing difficulties. The honors which she has received are all well deserved.

As the telegraph informed the readers of the *Congregationalist* last week, the first meeting this season of the Congregational Club was a great success. It was a mass meeting rally. The place was the now historic Columbus Hall. It was the last meeting held in this hall. Unfortunately the evening was cold and the place was anything but comfortable. It was a rare compliment paid to the speakers that so few left the meeting before its close. Called in the interests of the theological seminary, which lacked at that hour about \$60,000 in order to secure the \$150,000 promised by Dr. Pearsons, it seemed almost impossible in such a building to create anything like enthusiasm in giving. But a very skillful report of the meeting in the morning papers helped the matter greatly, so that on Wednesday morning only about \$12,000 were wanting. By 9 A. M. the following day it was possible to announce to Dr. Pearsons that his conditions had been complied with. Two days before the doctor had offered another \$25,000 if a certain brother whom he named would add \$15,000 to his previous subscription of \$10,000—a condition which was at once accepted. When reviewing the gifts in his office Dr. Pearsons said he had concluded to add \$5,000 to his last \$25,000, and thus endow a Danish or Norwegian professorship to be named in honor of his wife. So the seminary begins its working year with as many students as last year, about 200, and the magnificent sum of \$580,000 added to its endowment.

As we write word comes of the death of one of our princely givers, Mr. J. W. Scoville, formerly of Oak Park, near this city, now of Pasadena, Cal. One of his last gifts was a subscription of \$25,000 to the seminary. He was a man of sincere piety, unostentatious but true to every good cause. We are saddened, also, to learn that Dr. T. P. Prudden, for more than eight years the successful pastor of the Leavitt Street Church, has felt himself constrained to resign by the pressure of the burdens of a pastorate in this field of constant and ceaseless changes. He has done a magnificent work in this parish.

He found it weak, divided, discouraged. Its house of worship was poor and unattractive. As a result of his labors more than 500 persons have been received to membership, a fine stone edifice has been built, a large audience secured and a large amount of missionary work done.

Chicago, Nov. 4.

FRANKLIN.

CURRENT THOUGHT.

AT HOME.

The November *Forum* has an article by Prof. Charles A. Briggs on The Alienation of Church and People that will be more generally read and call out more comment than any contribution he may make to higher criticism. Its tone and breadth may be inferred from the following: "How can a man of science have any patience with the doctrine of creation and the theories of miracles and prophecy which are commonly taught in the theological schools and from the Christian pulpits? How can a man who has been trained in modern psychology, metaphysics and ethics fail to be repelled by the crude philosophy that underlies the dogmas of the systems of theology which are regarded as the standards of orthodoxy? How can such a man look with complacency upon the battle over the doctrine of original sin between creationism and traducianism, or the discussion of the freedom of the will? How can he engage to dishonor the reason, to divest himself of his conscience or to assent to the unethical dogma of immediate sanctification, whether in this life or in any other life? How can the man who has been trained in modern historical investigation accept the traditional denominational history, with so many spurious claims that will not bear the strain of historical criticism? How can the man who has been trained in modern philology and in the classic literatures do otherwise than refuse his confidence to those denominations which are loud in their hostility to the literary criticism of Holy Scripture?"

The *Evangelist* (Presbyterian) is optimistic. "The ferocity of this day is feebleness itself compared to the bitter intolerance of the times following 1837, because men have changed in spite of themselves, and the ground under their feet is shifting, like the moving sidewalk in Chicago, by a drift or driving cable down below. The defiant stand of the majority is only temporary. There is not another church on the face of the earth today that could or would attempt to do what our assemblies and synods have just now sanctioned by majority vote. The anomaly will not endure. And the vote against mitigating the sentence of Professor Smith, like that in our synod forbidding a presbytery to 'regret' a party vote in General Assembly, is a snowfall below the frost line of the mountains. It will shrink back again when the sun shines. Nobody was ever permanently snowed under by such flurries. The large and imperial quality of faith in Ohio and in New York did not speak out in these surprising manifestations of party feeling and 'partisan management.'"

Rev. C. H. Yatman, at a meeting held in New York City recently to secure funds to aid the Methodist Deaconess Home in that city, endeavored to win money from the men in the audience by a method of appeal which the *Christian Advocate* is compelled to term "not only coarse but vulgar." "What are the lessons?" asks the editor. "The age is tending in this direction instead of away from it. A spirit of levity, even of a low sort, often invades the gravest denominations. At dedications of churches miserable puns on the names of subscribers are made, anecdotes often not suited for general conversation are told, and slang expressions find their way to pulpits, synods, assemblies, consociations, conferences and conventions. . . . Some per-

son of responsibility should have at once advanced to this brother and privately suggested that such language and such a method would not be acceptable. If the suggestion were not taken and acted upon a public protest should have been delivered, and if this were not heeded every respectable person should have left the house."

ABROAD.

The *Christian Guardian* (Toronto) has a sensible description of *The Religious Newspaper*, and defines its chief purpose to be "to supply sound and wholesome reading for Christian families, adapted to counteract current un-Christian ideas and to aid in forming intelligent Christian character. Everything else should be secondary to this main purpose." And it rightly says: "Each person who takes a special interest in some one department of work or thought is apt to judge of a paper solely in reference to his particular hobby. Temperance, missions, the labor question, woman's rights, Biblical criticism, city missions, Roman Catholic claims and current political questions are all important. But people may make a hobby of a good thing, and the man who makes a hobby of any of these judges his religious paper by its conformity to his views on that subject. But the ideal religious paper has no fads but gives due prominence to all subjects of general interest according to their importance."

The *Christian World* says: "The reception given to the paper read before the recent Congregational Union by Rev. J. R. Bailey of Eccles on The Inerrancy of the Scriptures was a remarkable symptom of the theological movement in progress amongst the English free churches." "It is not too much to say that such opinions delivered from the platform of the union twenty-five years ago would have provoked a storm in the midst of which the speaker's ministerial position would have probably suffered shipwreck. That they should have been received by a representative body of English Christians with manifest and cordial sympathy, as the public registering of results now generally accepted, shows the new spirit that is abroad. The battle for free Biblical inquiry has been won in Congregationalism, whatever may be the case elsewhere."

A REFORM IN FUNERAL CUSTOMS.

BY ANNA L. DAWES.

There is nothing about which we are more sensitive to change than our funeral customs. To make any new departure, to differ in any way from our neighbors on like and occasions, seems to us a lack of respect to the dead, for at the bottom most of our funeral observances have this main-spring. We wish to show to all the world how much we loved and cared for those we lay away; this feeling and one other, the frantic desire to do something ourselves once more for those we may never serve again.

The first is responsible for the elaboration that is sometimes such a burden, and for the wish to do all and more than our neighbor. It is, I am convinced, a good purpose, and no false vanity, that incites such extravagance, however unwisely it may be exhibited. The second feeling, a deep and never-to-be-eradicated impulse of the human heart, is responsible for the wish that all which is done for the loved one shall, so far as possible, be done by friendly hands and for the unreasoning prejudice against paid assistance. Time was when this last prejudice was so strong that all the harrowing details were matters of personal service, and there are still families who cling to this

habit. But the growing complexity of arrangements necessary to crowded life and the development of appliances possible to advanced civilization have made most of the arrangements for our dead professional, and thus hearts are no longer wrung by the bungling of amateur hands, howsoever friendly they may be.

There is one direction, however, where this reform has paused, a direction where it is greatly needed. The "bearers" are still selected from among the friends of the family. But the time has come when the coffin itself should always be borne by professional bearers, men trained for the purpose and provided by the undertaker. Honorary pallbearers walking beside the coffin will pay the same tribute of respect to the dead as is now rendered by the friends selected for that sad duty, and at no such fearful cost. There is no burden so difficult to carry as a coffin. All the circumstances make it so. The difficulties of narrow doorways, steep stairs, short passages, the lifting up and down of so peculiar a burden, with the constant necessity of consideration and reverence, make it a task well-nigh impossible to unaccustomed hands. Who of us has not spent moments of terror, seemingly lengthened into hours, suffering vicarious agonies in behalf of a sorrowing and specially sensitive family, while awkward hands or weak arms seemed likely to fail under the necessities of their precious burden? What so difficult as the turning of a coffin in the narrow space before the chancel, and how almost impossible to accomplish without such disturbance as is fresh anguish to hearts already torn beyond account!

On the other side, many and many a man past middle life has received serious injury from the unaccustomed lifting under such trying circumstances. I have known—who has not?—strong young men in actual danger from the weight of a metallic casket carried up and down the steps of a church. And when to the physical inability for such service is added the mental excitement of personal grief, the nervous strain is one likely to leave permanent traces, for bearers are selected for their close relation to the dead. Among all in the community the men least likely to be in calm and undisturbed mind are asked to perform a service which requires, first of all, the steady hand and head, and then great physical strength and an experience which it is impossible they should possess.

Still more difficult than the duty of carrying the coffin is that other duty of depositing it in its last resting place. Whether this be a tomb into which it must be lifted, a vault or grave into which it must be lowered, this work requires trained and skillful hands. Every clergyman can recall with a shudder occasions when this most solemn portion of all the solemn service became both a travesty and a terror by reason of the mechanical difficulties. Sometimes the bearers are old men quite unfit to carry any weight; often they are delicate men who cannot well bear such a strain. And, in addition to the bodily strain, there is often an unavoidable exposure, from the results of which more than one has gone to his own grave. But when a man is asked to act as bearer he cannot well refuse this last service to his friend, unless he be an actual invalid.

It has become so common in these days to see officers borne by their soldiers, employers by their workmen and many others by strong and accustomed hands, that it no longer has even the slightest semblance of neglect or disrespect to see this service performed by the undertaker's men. Those who have watched the careful and decorous lowering of a coffin into a chapel vault in some of our great cemeteries by the men whose business it is, suitably clothed in their long frocks, perhaps, have wondered how any one could ever bear to see it done otherwise. And, in like manner, the relief that all experience as the strong arms of the undertaker's assistants skillfully and easily lift the coffin and carefully bear it away, the chosen friends walking beside it as a guard of honor, this very relief is a sign of the need that this custom should become universal.

Let us have body bearers whose business it is and pallbearers for honor and respect. It is already common in our large cities; it only needs a little consideration of the matter and thoughtful determination on the part of the community to make it imperative everywhere, certainly in all but the smallest country villages. This is a reform which does not need even courage. It requires only consideration and a little effort, but the good done, or, more exactly, the harm prevented, would be incalculable.

IMPRACTICABLE.

BY REV. A. H. QUINT.

Some years ago a member of a ministerial association read a paper upon some practical difficulties in pastoral work. Each member was called upon in turn for opinions, and one brother made some rather bold statement of what ought to be done in a particular case mentioned. Another brother in turn commented upon this statement with the remark, "We all know that Brother — always takes the bull by the horns." By and by good and wise Father Cobb said: "Brother C. says that Brother — always takes the bull by the horns. That is so, but I have watched Brother — pretty closely, and I find that he always first calculates the size of the bull!" "Brother Cobb," answered Brother —, "you are the first man that has found me out." I think that perhaps Brother — showed some sense in a reply to some person who urged him to remodel the music in his church: "It is as much as I can do to manage my end of the meeting house without undertaking to manage the other end." This suggests two things: first, that organists and choirs are very dangerous articles for ministers to meddle with; and, secondly, that that church had not been guilty of turning itself into a concert saloon by irreligiously putting the organ in the rear of the pulpit.

There are many things to be desired which cannot be had. There are many good things which it is not worth while to try to attain. There are also different methods of endeavoring to secure good results. I remember a worthy pastor who wished to accomplish what seemed to be desirable changes, and he went to work by direct attack. He could safely have left the matter to his church officers, or, if they would not undertake it, let it alone. It concerned

the church much more than it did him. When he found it expedient to resign his pastorate, in answer to a question as to the reason, some one suggested a reminiscence of good old Father H. of Norfolk County, who, wanting to cut off a large limb of a tree, placed his ladder against the limb, and, mounting it, did the sawing between the ladder and the tree, whereby he fell and broke his leg.

But I have in mind impracticable or useless attempts in certain directions, one of which is connected with advice as to the best style of preaching. An honored preacher, who is himself a most effective orator, recently gave an address upon preaching. It was a brilliant address, but it necessarily had to do with minor, although important, particulars. The secret of his own success was above those particulars. Obedience to his suggestions would be useful, but the fact is that he is inimitable and that the rest of us cannot do what he can. The spiritual elevation of his thought, always sustained from beginning to end, is itself something which defies all rules and all methods. It lifts him out of the usual ways in which even excellent preachers travel. It sets him above the best and most accurate rules, because such rules are not applicable to the region of his thought. When you add intellectual delicacy fitting that elevation and the diction which gives expression you will see that advice how to attain this power is advice to the impracticable. Principles apply but rules do not, and principles presuppose peculiar powers. It is not worth while to worry because one cannot do his work after the manner of the one to whom I refer. He may comfort himself with the thought that that peculiar power has its own limitations and incompleteness, and that things thus unsupplied, and persons whose wants are not thus met, furnish a province for other minds of a different order.

I knew a man whose manner was always suggestive of Richard S. Storrs. I think he must, at some time, have come under the influence of that great orator's preaching. Whether he consciously imitated the tone and manner of one whom he admired, or merely imbibed something of it, I cannot tell. But the result was not satisfactory. It reminded just enough to show that the man was not the Brooklyn preacher. No rules, no directions, no advice can secure the success which the orator has attained. I speak of this just now because Dr. Storrs's later habit of unwritten speech has, doubtless, led many young men, or perhaps simply encouraged them, to adopt this style of preaching. Dr. Storrs might tell us that he thinks out his thoughts even into language, language which the thought necessitates, and perhaps that he simply reproduces the whole, not from memory (if I guess correctly) but because the original thought unrolls itself in public as it did first in his own mind. Now it is to be remembered that to reach the same resulting power under direction and guidance is simply impracticable. It should also be remembered that Dr. Storrs did not adopt his present method until after many years of enriching study and close adherence to writing. One could be equally swept away by the marvelous speech which Dr. Behrends made upon the platform at Worcester, or rather the speech

which made itself, and no one can give any hints or advice which would reproduce in another that peculiar power of speech.

I shall venture to refer to a preceding Richard S. Storrs, the one of Braintree. In my early years he was the patriarch, and almost the ruler, of our conference. I used to hear him occasionally, usually at such gatherings. He was at his best in remarks connected with the administration of the Lord's Supper, where remarks are generally an impertinence. What richness of thought, what evangelical fervor, what almost inspiration of spiritual force, what torrent of burning words and then what tearfulness of pathos used to characterize these occasions those of us who heard him can never forget. One could not analyze, one could not imitate if he could analyze. He was himself. The son is himself. Each of a multitude of preachers doing faithful, godly, successful work is successful because under God he is himself. One can often get hints from the success of others, can find merits by analysis, can sometimes see the source of power, can be warned of deficiencies in one's self, and therefore studying the work of successful men is of vast advantage. But to succeed by being somebody else is impracticable.

I had occasion a few years ago to give some hints and some criticisms to some young theological students. It was a delightful work. I almost regretted that I had in earlier life declined the offer of such a chair, except that I knew I had been right in my reason for declining, which was that I was not fit for it. But in the later episode I encountered a natural desire of young men to adopt the plans and methods of some successful minister or teacher. There was a drift in the direction of certain lectures on preaching given by some one who perhaps exemplified their teachings. I was obliged to say two things: first, Professor Alexander could not himself safely adopt this method of composition until after many years of study and practice; and, secondly, you will pardon me if I wait for evidence that any Alexanders are in this class until years shall have thrown their light upon the matter. What can be safely done in the ripeness of mature life may not be safely relied upon in earlier days.

This brings me to suggest that the increasing prevalence of preaching without manuscript has in it immense promise. But it also has grave dangers. For myself, I was forced into the new system by having to preach for years to soldiers in active service, in barracks, in roofless buildings, under the trees, under falling snowflakes without shelter, in the sound of distant guns. Life there disdained manuscripts. Early in the war I heard a chaplain in our division deliver a written sermon upon the existence of God as proved by the works of nature. Attendance was voluntary, and his audience was eventually reduced to three persons. He resigned. Soldiers believe in the existence of God.

But in the quiet of regular home work people are to be instructed. This requires study. Study must be accurate. Both styles are good. But just now I am sure I can do no better than to accept the old quotation from Cicero which my learned and often helpful friend in the Congregational House suggests may be useful to some

young speakers: "If our Sulpicius here would practice writing, his public speech would be much more terse; at present his style (to speak as farmers do of grass) displays a sort of exuberant abundance, which should be pruned down by the *stylus*."

THE "TOTTINGS" AND THEIR SOCIETY.

BY REV. FRANCIS E. CLARK, D. D.

An extract from the report on The Church and the Home which was made at the General Association of Congregational Churches of Massachusetts and which was published in the columns of the *Congregationalist* gives me an opportunity to correct one or two misapprehensions concerning Junior Societies of Christian Endeavor, which seem to prevail in some quarters. I do not write in criticism of the report which, in the main, seems to me to be an admirable one, but simply that certain facts may be known.

This report says, while speaking generous words of praise of the Endeavor movement: "When carried down to the Junior Societies and other juvenile organizations which sometimes attach themselves to the church almost without leave, we should proceed with great care. Thoughtful parents will soon speak plainly and publicly if the church heedlessly continues to intrust the delicate work of instruction in religion, temperance and morals, requiring the highest order of pedagogical talent, to any who volunteer their services and who sometimes resort to every device to get a lifelong pledge from the tottings, who in other countries are carefully kept within the nursery."

So far as this refers to the Junior Endeavor Societies, I do not think they ever attach themselves to a church without leave. One of their fundamental principles is, as with the older society, that they shall not come within the doors of the church until they are swung open for them by the pastor and at least by the tacit consent of the church.

But when the society is formed what is its object? Simply to train the boys and girls for Christ's service and to give them something to do that is appropriate to their powers, their age and abilities. They are not asked to make long speeches in a prayer meeting. They are not expected to relate a thrilling experience or to offer a well-rounded prayer. They are simply expected to acknowledge their love for the Saviour who loved little children and who took them up in His arms and blessed them. They are given work to do which is as appropriate for them as the larger work of the church is for their fathers and mothers. The simplicity and genuineness of their childish faith is, so far as I know, carefully and conscientiously guarded.

The superintendents of these Junior Societies, take it the country over, and I am acquainted with hundreds of them, are among the most intelligent and devout women in our churches, whose love for little children and the Master who called them to Him has compelled them to take up this work. If they are not all of the "highest order of pedagogical talent," I believe they are among the most devoted, conscientious, intelligent members of our churches, and they deserve far more encouragement and far less criticism than they usually receive.

The "lifelong pledge" which is extorted from the "tollings" (who are at least seven or eight years old, by the way) reads as follows: "Trusting in the Lord Jesus Christ for strength, I promise that I will try to do whatever He would like to have me do, that I will pray to Him every day and that just so far as I know how I will try to lead a Christian life. I will be present at every meeting of the society when I can and will take some part in every meeting."

Could anything be more simple or reasonable? This pledge, of course, lasts as long as they are members of the society. It is hoped that it will become a permanent factor in their lives. The pledge requires of them nothing but what a seven-year-old child can intelligently promise to perform, and it has proved to be the same bulwark of strength for the Junior Society that the longer and fuller pledge is for the Young People's Society of Christian Endeavor.

It has been found in actual life in hundreds of thousands of cases that the "Juniors" understand what they are doing and that they can and do intelligently and conscientiously live up to their pledge. The "Juniors" are also taught certain methods of religious work which are appropriate for them as children, ways in which they can help their church and their pastor, their Sunday school superintendent and their teacher and by which they can bring their little friends under the same good influences which they find so helpful and delightful. Most societies have a clause attached to this pledge for the mothers to sign, reading something as follows: "I approve of the objects of the society and am willing that my child should become a member, and will do what I can to help him keep the pledge." This brings in the very element of home help and parental oversight for which this report pleads.

But it must be remembered that the great majority of the homes in our communities are not Christian homes. Where will a multitude of children find any special religious training if the church does not provide some training school? It already has a school for instruction in the primary and intermediate classes of the Sunday school. Why not have a school for training in the Junior Society of Christian Endeavor? What will become of the vast multitudes of children in families where the voice of prayer is never heard, and where even a blessing is never invoked at the table, if there is no such place for practical Christian help and training in the church? What do such homes do for the religious instruction of these children? Absolutely nothing. Why should "thoughtful parents speak plainly and publicly" against any such effort "to instruct in religion, temperance and morals" these children who will not anywhere else get this instruction? But children in Christian homes also need this training. As for my own children, I am sure that there would be a very great lack in their spiritual upbringing if it were not for some such effort as this to lead them to commit themselves to Christ before their fellows and to work for Him appropriately and humbly as children may.

This is not all provided for in my own home and I do not see how it well can be. I am confident that there is a multitude of other Christian families where the home

training must be supplemented and rounded out by some such training school as the Junior Society affords if we would have the stalwart Christian men and women of the twentieth century in our churches.

The Christian Endeavor movement began with the children. Nearly half the members of the first society would now be found in a junior society. It has providentially developed so that it now accomplishes its largest work for young men and women, but the original idea of training the children must not be lost sight of if we are to have the young men and women of the future. We cannot always capture the young man with the sprouting mustache or the young woman blossoming into long dresses, but we can almost always catch the boys and girls. The success of the junior movement has been as remarkable as that of the Young People's Society of Christian Endeavor, and the testimony of pastors and older church members from all parts of the world, which comes to me daily and unsolicited, is that there is quite as much of hope and promise in this line of effort for the children as in more widely heralded efforts for their older brothers and sisters.

A WILD HARVEST.

BY IDA WHIPPLE BENHAM.

He sowed a mingled seed in scorn
Of counsel, love and prayers;
Some called the ripened harvest corn,
The reapers called it tares.

THE DUTY OF THE HOUR.

BY REV. JUDSON SMITH, D. D.

The long desired settlement of debated questions connected with the administration of the board was reached at the recent annual meeting at Worcester, and reached with substantial unanimity. It would be too much to say that in this result the convictions of every member of the board were realized or satisfied. The settlement in its very terms was an agreement between those whose previous views and convictions had been at variance. It was a practical rather than a theoretical solution of the questions which had been so long in discussion, and the feeling of general satisfaction which has crowned this conclusion arises, perhaps, almost as much from the fact that a settlement has been made as from the conviction that it is ideally the best settlement possible.

The situation in this respect is not unlike that which confronted the country in the early months of 1877, when as yet it was undetermined whether Mr. Tilden or Mr. Hayes was to be the President of the United States for the ensuing four years. The real interests of the nation at that time, as we cannot doubt, were more concerned that there should be some sort of a settlement of that contest than with the question whether the proposed settlement was absolutely right in itself. In other words, the welfare of the nation was of superior value to the success of either political party.

Doubtless a similar feeling in regard to the unity and prosperity of the board had much to do with the conclusion reached at Worcester and with the satisfaction with which this conclusion has been received. The great work of foreign missions must be

prosecuted, and must be prosecuted vigorously and by the combined force of all the churches of our order; and any tolerable settlement of the questions which had divided the constituency of the board was to be preferred to a continuance of this state of doubt and controversy. With the absolute rightness of the settlement, therefore, there is no occasion at present to deal. Opinions must differ greatly upon this point, and other interests immediately summon our attention. With the occasions for division all taken out of the way, the board is permitted to enter upon its labors in the immediate future with the sense of an absolutely united, harmonious and enthusiastic constituency, and its great work can be sustained without hesitation by the churches, and all the churches, by individual givers, and all the individual givers, that have been connected with its work in the past.

Now, in view of this happy deliverance from all the occasions of division in the past, with a widening sense of unity and cordial co-operation in this great missionary enterprise, what are the duties that immediately confront the churches and individuals that make up the constituency of the board? The board at Worcester, by its action on the last morning, left no doubt as to the conviction that was in every mind there upon this point. The debt which is upon the board must be lifted, and instantly lifted, and that by the co-operation of all these united and rejoicing supporters of the board. Thanksgiving for so happy an issue out of difficulties will join with a sense of obligation and privilege to make this seem a sacred duty and to secure its prompt discharge. Nothing can give reality to the expressed sense of pleasure in the settlement at Worcester like the universal effort to lift and sweep away this burden upon the treasury of the board, and nothing can be a happier pledge for the future.

Next after this comes the duty of making the regular contributions to this work for the coming year equal, and even exceed, those of the past year. The payment of the debt is no part of the support of missions for the coming year. It should stand upon its own grounds and be met as a special call, preliminary to the real work of the coming year. The missions imperatively call for a sum fully the equal of that which was received last year from donations and legacies; indeed not a little of the most promising and important work in all fields will fail of support if that sum is not exceeded. The "cry of the missions" which was brought to the board at Worcester was a cry raised by the expectation that no more than was given last year could be provided for the missions next year, and all its pathos and persuasion must move the hearts of the board's supporters to equal the gifts of last year and go beyond them as God shall help them. The same motives that will blend the united constituency of the board in the joyful effort of removing the debt will hold them in lasting and loving co-operation to provide in this way adequately for the needs of the missions through the coming year. It is in this hope and expectation that the officers of the board at these rooms take up the burdens of administration that rest upon them with increased weight and address themselves to their serious and glorious duties for the year to come.

The Home

PRECIOUS THINGS.

They tell me I must bruise
The rose's leaf
Ere I can keep and use
Its fragrance brief.

They tell me I must break
The skylark's heart
Ere her cage song will make
The silence start.

They tell me love must bleed
And friendship weep
Ere in my deepest need
I touch that deep.

Must it be always so
With precious things?
Must they be bruised and go
With beaten wings?

Ab, yes! By crushing days,
By caging nights, by scar
Of thorn and stony ways,
These blessings are!

—Samuel W. Duffield.

CHRISTMAS BOOKS FOR LITTLE FOLKS.

Already the booksellers' windows in the large cities are putting on a holiday appearance and among the bewildering array of attractive volumes it is interesting to note how large a place is given to juvenile literature. Of course the books belonging to this class are profusely illustrated, for where is the child who is not pleased with pictures? Some are exquisite specimens of artistic skill and thus serve a double purpose in developing a taste for what is beautiful while furnishing instruction or entertainment by means of the text. But as each season adds to the beauty and variety of juvenile publications the difficulty of making a judicious selection is thereby greatly increased. Parents who have easy access to the large centers of trade and are reasonably familiar with books need no help in making a choice, but there are multitudes of others who will appreciate having a few signposts along the pathway of purchase. Let it be remembered, however, that the comparatively few books mentioned in this series of articles are only samples of scores of others which are equally desirable as gifts.

A fair index of the popularity of a book is the number of editions printed, and this is usually announced on the title-page. The Trotty Book by Elizabeth Stuart Phelps having reached its nineteenth edition, it is safe to assume that it has a peculiar charm for little people and will continue to have for every new generation. The same is true of Mrs. Stowe's entertaining story called A Dog's Mission, both published by Houghton, Mifflin & Co. at \$1.25 each. From the same house come two volumes of Hans Christian Andersen's inimitable tales (\$1.00 each), to which even those who are too young to read for themselves will listen by the hour if an older person will read aloud. Most children are naturally imaginative and delight in having animals and inanimate objects personified, as in the case of the Ugly Duckling and Thumbling and all the other fanciful creations of this prince of story-tellers. They also appreciate poetry of a high grade far more than their elders realize and this firm makes a specialty of

choice verse. Two volumes worthy of particular mention are Lucy Larcom's Childhood Songs and a dainty volume by Frank Dempster Sherman (\$1.00 each) called Little Folk Lyrics. The simple rhythm of his verses makes them easy to memorize and the first twelve on the different months of the year are well adapted for recitation in school. Miss Larcom's, although twenty years old, are as fresh and sweet as ever and should be in every child's library.

If one wishes for a distinctively Christmas story full of odd conceits and droll illustrations a small volume by W. D. Howells entitled Christmas Every Day and Other Stories is capital. The bells on the cover seem ready to peal forth a message of the good things to be found within. This is one of Harper Brothers' new publications and the price is \$1.25. Two delightful story books from them are The Moon Prince and Other Nabobs by R. K. Munkittrick, who resembles Andersen in his style, and Flying Hill Farm by Sophie Swett. Each of these costs \$1.25 and has not a dull page between the covers.

For supplying that delicate pathos which many children love and which saves them from a surfeit of mere jollity there is a touching sketch, with delicious bits of humor here and there, called Pris, by the author of Miss Toosey's Mission and Tip Cat. This is bound in limp covers and sold by Roberts Brothers for fifty cents.

In a similar vein is that matchless Story of a Short Life, by Mrs. Ewing. T. Y. Crowell & Co. issue this, also another favorite, Through the Looking Glass, by Lewis Carroll, in remarkably pretty bindings for \$1.00 each. The other juvenile classics by these two authors can be purchased for the same price and bound in uniform style. They publish, too, an odd and attractive volume called The Musical Journey of Dorothy and Della, which would be an appropriate gift for a young person who is studying music. The cover is as amusing as the subject matter which, however, mixes no small amount of instruction with the fun. A bright and wholesome story for little girls from this house is one by Barbara Yechton called Ingleside, the price of which is \$1.25.

An excellent class of books adapted to readers of all ages can always be obtained from the Cong. S. S. & Pub. Soc. Two sets for youngest readers are particularly good—the Little Pharisee Series, by Margaret H. Eckerson, six volumes for \$1.50, and the Bertha Gordon Series, by May Kingston, ten small quartos for \$2.25. For a single volume Johnny Twoboys, Julia H. Boynton, (60 cents) is a great favorite. For the boys and girls who are somewhat older we would recommend Dr. Lincoln's Children, by Kate W. Hamilton (\$1.00), Little Tommy, by Sarah E. Ober (\$1.00), Little Miss Boston, a Christmas tale, by Mrs. Harriet A. Cheever (\$1.25) and Little Pilgrims at Plymouth, by Frances A. Humphrey (\$1.25).

In this connection, and for the benefit of the mothers who are following the Sunday Occupations for Children outlined each week in this department, we mention the titles of a few books which are essential in carrying out Mrs. Colton's plans, naming them in the order in which they have been used to advantage in a certain home: Peep of Day (revised edition) and Faith Latimer's two volumes of Bible Stories published by the

American Tract Society, New York; Pilgrim's Progress; Josephine Pollard's Young Folks' Bible, by Werner Co., Wabash Avenue, Chicago; Mrs. Alden's (Pansy) Prince of Peace, an admirable life of Christ, D. Lothrop Co., \$3.50; Miss Houghton's Life of Christ in Picture and Story, also her Olivet to Patmos, each \$1.25 and for sale by the Tract Society. The mother of the children who followed this course of reading confessed to surprise at their eagerness for and ready grasping of the Bible teachings, "for they were not thoughtful and precocious," she said, "but noise loving, study hating, patience trying boys." Two little pamphlets are necessary in this work, viz., Books of the Bible in Rhyme (25 cents) and The Gospel Alphabet or Names of Jesus (15 cents). These can be procured from the Evangelical Publishing Co., Chicago, which also furnishes two good books for children (at \$1.00 each) on the first part of the Old Testament. One is entitled From the Beginning and the other From Egypt to Canaan.

Our next article will suggest books suitable for boys and girls in their teens.

AMERICAN TEMPERANCE WOMEN IN COUNCIL.

BY LOUISE MANNING HODGKINS.

The last quarter of a century has witnessed remarkable political and social changes on "this dim spot of care that men call earth." The unification of Italy, the transformation in France that has turned an empire into a republic, the establishment of the German Empire, the opening up of Africa to the civilized world, the remodeling of two significant Oriental governments and the establishment of commercial, social and religious intercourse with nations of formerly endogenous growth are historical facts that come readily to the mind of every thoughtful observer.

But to the fore of them all in its ethical value, because utterly free from sordid ambition or greed of gain, may be justly placed the great temperance movement which started twenty years ago in the little town of Hillsboro, O., and with almost the swiftness of Puck in Midsummer Night's Dream has put a girdle around the world, a girdle which binds hundreds of thousands of the choicest spirits of the world to banish every form of alcoholic and narcotic poison from the home. Woman's work is mentioned in no encyclopedia thirty years ago, but this latest and best achievement of her heart and brain that has federated forty countries may be instanced as one of the finest feats of modern statecraft.

In this year of grace 1893 all roads lead to Chicago, hence this city became the rendezvous for the World's and National W. C. T. U.'s biennial and annual conventions. In the absence of Miss Frances E. Willard, the president of both bodies, Lady Henry Somerset, president of the British association, and Mrs. Caroline Buell, corresponding secretary of the national, presided, respectively, at the two congresses. The platform on the opening day was a reproduction, with only a change in sex, of the first day of the Parliament of Religions, with a like picturesqueness lent to the scene by the national costumes worn by delegates from China, India, Japan and the islands of the sea. Of the two days of the World's Convention the

first was given to fraternal greetings and reports of the temperance work accomplished through its missionaries around the world, the second to preparation for future campaigns by means of the press, the introduction of scientific temperance teaching and temperance gospel meetings.

This interesting program was frequently interrupted for the reception of guests, among whom were Dr. John Hall, Archbishop Ireland, Susan B. Anthony, Mrs. Chika Sakurai, Josiah Strong, John G. Woolley, Sen Tauda, Miss De Broen, Mrs. Stanley Matthews, the Archbishop of Zante, Vivekananda and Mother Thompson, leader of the first crusade, a list that in itself interprets the polyglot character of the assembly and illustrates the next-door-neighborliness that now pervades our little homelike planet. Flags of all nations, as the coat of arms of each family of the earth, decorated the hall. Is it not time to have a world flag whose sight shall deepen our loyalty to each other and to humanity as citizens of the same planet? The World's W. C. T. U. has already anticipated it in rudimentary form by their beautiful banner first displayed at Tremont Temple two years ago, whose emblem was the globe encircled by white ribbon. A flag whose field is white, on which shall be a circle of blue stars indicating the number of countries federated and whose center holds a figure of the sun, would by interpretation of both color and emblems carry out this thought.

The World's Convention on the third day silently gave place to the national with little external change save that the delegacy banners that had been labeled India, China, Japan, etc., were now replaced by the names of the States of our beloved Republic. After the crowded halls and happy but weary days of the Parliament of Religions, interpolated by countless conferences, it was predicted that this latest of the congresses would lack the inspiration of an attendance. But twenty years' fight for an unpopular reform has given it an almost perilous popularity, and day after day the largest of the halls of the Art Palace was crowded to its utmost with eager listeners, even when only a discussion of policy or a financial report was the order of the day. Napoleon, who was wrong in most things as the better perspective of a century and a half reveals, maintained in St. Helena that no person could influence in absence any large body of people. No better tribute could be paid to the stable and permanent character of the work of Miss Willard than the fact that, however much was missed the silver ring of the voice that has roused to courage and led on to victory again and again the temperance forces, there was no absence of enthusiasm for either the cause or the leader throughout the sessions. The usual overwhelming majority accompanied her re-election as president, an action which has come to savor more of an annual recognition than a choice.

The chief figure of the convention was Lady Henry Somerset, who, whether in the world's or the national meeting, was as loyal to America as if she had been a lineal descendant of that traditional daughter of freedom who first set foot on Plymouth Rock. From her first gracious response to President Bonney and Lady President Palmer, who formally opened the Temperance Congress, to the last memorable ses-

sion of Sunday afternoon [one felt] from her the mystic influence that goes out from a soul who is giving a message to the world and who is keeping ever in mind, "Woe is me if I preach not this gospel." Her last utterance for solemn beauty and impassioned fervor transcended all that in recent days had gone forth from that historic platform. It is to be hoped that its white truth may soon be scattered through the press broadcast through the land.

The chief features of the convention were Miss Willard's admirable address, delivered by Lady Henry, whose keynote was "allied forces against allied evils," and the discussion of the financial condition of the National Temperance Temple at Chicago, so frequently before the public in the last year. Its present legally incorporated board of trustees and its well arranged plan for future success is expected to put the temple unencumbered in the hands of the National W. C. T. U. within a few years.

The chief meetings of the convention were on the occasion of the reception of Dr. Kate Bushnell and Mrs. Wheeler Andrew, whose heroic work in India has caused them to be the first women recorded on the blue books of the English Parliament, the report of Miss Jessie Ackermann, second around the world temperance missionary, and the anniversary meeting of the Y's, conducted entirely by young girls from England and various parts of our own country.

The chief incidents of the convention were the cablegrams exchanged between the platform and Miss Willard, now at Lady Somerset's country seat at Ryegate, Eng. The first read, "Hail chieftain! Re-elected with enthusiasm! Mizpah"; the response, Ps. 116: 12, 13, 14; the announcement of Mrs. Hunt, superintendent of scientific temperance instruction, that but six States remained to be possessed for educational work in the schools; and the touching memorial service for Mary Allen West, sixth around the world temperance missionary, who laid down her life in the midst of her temperance labors in Japan.

It was a significant characteristic of the entire convention that the warmest debates called forth no overheated words. The conclusion seemed to be that the chief obstacle to be overcome in this work was not the antagonism of parties hostile to the cause, but the apathy of selfish women indifferent to an evil that had not yet touched them. The conventions were of one mind that there must be concentrated effort to obtain the ballot as the permanent force in accomplishing any great reform, and that the only way to make "the earth a decent planet, the country a good country, the State a good State, the town a good town, the school a good school," was to insist, in season and out of season, on labeling alcoholic liquors and narcotic drugs everywhere deadly poison and thus place "a fence at the top rather than an ambulance at the bottom of the precipice."

The statement which went the rounds of the newspapers soon after her death that Lucy Stone was once thrown out of the window into a snowdrift by a brutal boy pupil is incorrect. The exact facts in the case, as kindly furnished us by her daughter, are that she was once engaged to teach a school which had been broken up two years in succession by the big boys throwing the master out of

the window into a snowdrift. The school committee were at their wits' end, and having heard of her as a successful teacher they applied to her, though women were not generally thought competent to teach a "winter school," because then the big boys were released from farm work and were able to attend. In a few days she had this difficult school in perfect order, and the big boys who had made the trouble became her most devoted lieutenants. She was one of those teachers who can interest and win over even the most careless and insubordinate, and she never had any serious trouble with her pupils.

LAYING DOWN THE LAW.

A STUDY FOR MOTHERS.

BY SOPHIE MAY.

Mrs. Lawton is the mother of four noble sons, all of them men of mark and influence, but when I congratulated her the other day upon her success in bringing up boys she laughed and shook her head.

"No, no, dear! My boys have grown up good men in spite of my mistakes. I was extremely injudicious in managing my nursery and if I had kept on with the others as I began with Frederic, the eldest, they might all have been spoiled, but thank heaven I learned a few lessons.

"Did I ever tell you how I dealt with Frederic once for profanity? He was an amiable, sensitive child, four years old at the time. It was one Sunday evening and I was preparing for church, when Mina, our kitchen girl, came to me with the report that Master Freddy had been swearing. I turned faint with horror.

"Edward," said I, going to the foot of the stairs and calling up to my husband, 'you will have to start to church without me. I really am not able to go out tonight.'

"I dared not tell him what had happened, for how could he hold up his head before his congregation if he knew our own little son was going swift down to destruction?

"And, as for me, I must stay at home and have it out with Fred. It was his bedtime and he was half sick with a cold, but the moment his father had left the house I called the child to me, told him what I had heard and demanded to know if it was true. I could not stop to have mercy on him, there was no time to be lost.

"O Freddy, Freddy, you wicked boy, did you, did you do it?"

"Y-e-s, mamma," he faltered, crying bitterly.

"Frederic Murray Lawton! To think that you, a minister's son, should take your Heavenly Father's name in vain! Where have you been? Where did you hear such dreadful language used?"

"The poor little fellow could not utter a word. He could only moan and writhe as if in physical pain. I did not spare him for that, but held forth upon the enormity of his sin, picturing the dreadful future that awaited profane swearers, who were sure to be pointed at with scorn and cut off from all decent society.

"I cannot remember a tenth part of what I said to that poor baby, but my husband always declared I had a 'gift for invective,' and no doubt I gave it full play. At any rate, I frightened that tender young creature almost into convulsions.

"And, think of it, I was actually thankful to be able to move him so! It raised a faint

hope that he was not utterly abandoned after all, that he might yet be rescued from utter ruin. I grew magnanimous, said I was ready to forgive him and even hinted that God might possibly forgive him, too, if he would promise never, never, to do such a thing again.

"He promised on his bended knees as well as he could for tears. Then I undressed him and tucked him into his crib, promising him that papa should not know till tomorrow of this dreadful blight that had fallen on the family.

"He was still sobbing at intervals very faintly, poor wronged darling, when his father returned, still curious to know why I had not gone to church, for I was very regular in my attendance.

"Edward," said I, "I will tell you the whole story tomorrow. For the present I can only say I've been engaged in a case of discipline."

"What? With little Fred? You'll discipline him to death. I believe I'll go up and inquire into it."

"And off he went, in spite of my remonstrances. In a few minutes he was back again and on the sofa, heels higher than his head, laughing uproariously.

"Edward," said I, deeply offended, "what does this mean? You leave me to manage that boy, and, when I do my very best and fairly agonize over him, here you turn round and laugh at me!"

"Forgive me, Mary; I mean no harm and I do pity you for agonizing so. Only I can't help wondering why you didn't inquire into the rights of the case. Did you ask him, for instance, what he said when he swore?"

"No; what did he say?"

"He tells me," replied the doctor, going off in another gal, "he tells me he said 'Sniggle-fritz!'"

"This was really the extent of his profanity! He had caught up a meaningless word from one of our German neighbors, and being indignant with Mina for not allowing him to wash his kitty in the sink had called her 'an old Sniggle-fritz.'"

"It was a good lesson to me for a while; not as good, though, as one I had later.

"It was thirty years ago this very month, during that terrible excitement about the Duganne murder, which had quite upset Freddy's nerves. One afternoon a little girl from next door came to visit him and I went out to tea, leaving the two children in care of Mina, with special injunction to Fred to be polite to his guest.

"When I came back Mina had a direful account to give. I think now she enjoyed stirring me up with tales against Fred. So ungallant as he had been, so impolite to little Fanny, and, worst of all, he had positively refused to let her play at all with his kitten.

"True to my principles I called Fred to account at once, and tried to make him feel like an abandoned wretch for such outrageous conduct. Nobody would ever love or respect him if he behaved so. He would grow up shunned and despised, etc.

"But by the time I had him thoroughly subdued and crushed, he shocked me by gasping forth brokenly through his tears, 'O mamma, which was worst—was it worst 'bout that woman that killed the man, or 'bout me and the kitten?'"

"Poor, abused baby! This artless question opened my eyes for once to the absurdity of my conduct. Of course I erred in judgment a thousand times afterwards, but I doubt if I ever again wronged one of my children by magnifying a mere peccadillo into the worst of crimes."

WHAT NOT TO DO.

BY EMILY TOLMAN.

A chapter in Little Dorrit, entitled the Whole Science of Government, describes the Circumlocution Office, which constantly acted on the "sublime principle" of "how not to do it." Setting aside sarcasm, I sometimes think that the whole science of comfortable living is involved in a similar principle, what not to do. In our complicated modern life, which makes so many demands upon the time and strength of the women of today, she is most useful and happy who can wisely discern and firmly decide what to leave undone.

There are many things in housekeeping which it may be well to do and which we would much prefer to have done, but which, not being essential to the health and happiness of the household, may be done or left undone according to the pressure of other duties. A busy, delicate woman, who keeps no servant and whose family of five small, well-dressed children accompany her to church on Sunday morning, said, as she brought in the clean, sweet clothes from the line: "I do not iron my sheets nor the children's underclothes. If they are clean it is enough. I haven't time and strength for everything, and I think a good many other things are more important." That home is well kept, yet the stove is not as highly polished as another I know, which always shines like a mirror. The owner of the latter, though with only two in the family, has no time for social or intellectual life. The house is exquisite, but the mind—well, to say the least, the other mother is a much more interesting person to talk with. There may be more important things than a highly polished kitchen stove.

Mrs. C. has a weakness for preserving and pickling. I use the word advisedly, for if a good deal of strength goes into the work much weakness is the result. If she had fruit wasting on the place there would seem to be some excuse for her, but she buys basket after basket of peaches, plums and other fruit, mainly, I think, that she may see rows of well-filled jars in her preserve closet. In these days when not only apples, but oranges, bananas and pineapples are so plenty and cheap, it seems unnecessary to devote much time and energy to the work of preserving.

In another home where exquisite neatness is maintained at great expense, in housecleaning time, which I should judge occupied at least six months of the year, an old lady too feeble for the heavier work sits hour after hour drawing threads through grooves in furniture and bric-a-brac, one, two or more, according to the width of the groove. "It seems to me we have a great deal of bric-a-brac," sighed the poor woman to a visitor. Perhaps life would be simplified for many of us if we could learn from the Japanese to keep fewer household ornaments about. This vase or tidy given you by a friend is too pretty to put away, you

say, but if your rooms are so full of pretty things as to be not only difficult to take care of but wearisome to look upon, why not lay aside some of them for six months and then change them for others? In that way you would enjoy them all the better.

The newspaper is a great waster of time. Of course it must be read to some extent. We cannot, as our forefathers did, put up with a weekly journal unless we are on an ocean voyage or in some wilderness for a few weeks in the summer. No, I suppose the great daily must have a share of the twenty-four hours, but it should not be allowed to monopolize all our reading time. If I can read but half an hour a day, half of that will do for the newspaper. "There is a great secret," says Emerson, "in learning what to keep out of the mind as well as what to put in it." There is little brain nutriment in the daily. For real culture we must go to the great thinkers, the poets, the philosophers, the historians. Let us learn to skim the daily paper and give ourselves a complete rest from it one day in seven.

Doubtless other things will occur to the reader which it would be well to leave undone. We think we have not time enough for much that we would like to do. We "have all the time there is," and that is enough for the most important things, if we can find out what they are.

In the chapter to which reference has been made we are told that the royal speech at the opening of the Houses of Parliament virtually said: "My lords and gentlemen, you have a considerable stroke of work to do, and you will please retire to your respective chambers and discuss. How not to do it." In like manner, albeit with a different purpose, I would say: "My friends and neighbors, you who are burdened with affairs, please sit down in the nearest chair and calmly consider, What not to do."

JACK FROST.

BY SYDNEY DAYRE.

He's taken a nip at the salvia bush,
It's flame is turned to black;
He blew a breath on the hollyhocks,
Their bloom will never come back;
He danced in the meadow all night long
And turned it to rusty brown,
And now, do you see? he touched the trees,
And their leaves are straying down.

But still he is trying to make amends,
If you'll only stop and think—
He turns the rippling little pond
To a shining skating rink;
Then fills the air with a tingle keen
Which sets the girls and boys,
With beaming faces and rosy cheeks,
All crazy for winter joys.

He softly covers the window panes
With sketches rich and rare
As ever with dainty paint and brush
An artist could picture there.
And so, though the merry birds are flown,
The song of the stream is lost,
And summer is hiding far away,
We'll try to forgive Jack Frost.

A FIN DE SIECLE ORDER.

Mrs. Newrich (in the dry goods store):
"Do you have fans?"

Clerk: "Yessum."

Mrs. Newrich: "Well, let me have one of them fans dee seyasle I hear so much about."

SUNDAY OCCUPATIONS FOR CHILDREN.

THIRD LESSON. SOME OF GOD'S PROMISES OF A SAVIOUR.

BY MRS. CLARA SMITH COLTON, PATCHOGUE, N. Y.

Illustrated by the ladder described on page 572 of the *Congregationalist*, Oct. 26.

If the children are not familiar with the eight characters here mentioned the following Bible selections may be used with profit in the order given:

Abraham and Isaac: Read in Genesis chapters 13, 18, 21, 22, 24, 26 and 27. Tell in your own words chapters 12, 14, 15, 16, 17, 19, 20, 23 and 25.

Jacob and Judah: Read in Genesis chapters 28, 29, 32, 33; verses 26 and 27 of chapter 37; verses 16 to 34 of chapter 44; and verses 8, 9 and 10 of chapter 49.

David: Read 1 Samuel, chapters 16, 17, 18, 22. Tell chapters 19, 24, 26. Read 2 Samuel 2: 1-5, verses 18 to 29 of the seventh chapter; also 1 Kings 3: 5 to 15.

Solomon: Read 1 Kings 2: 1-5; 3: 3-15; 4: 25-34, and all of chapter 5. Tell chapter 6, read chapter 8: 22-26. Read chapters 10 and 11, and with this last have the children learn Luke 12: 27-33.

Zerubbabel: Read Haggai, chapters 1 and 2. **Mary:** Read Luke, chapters 1 and 2.

In our last lesson we left room for another name on the fifth round of the ladder having the word Abraham; now write on it "Isaac," and opposite, on the side piece, write Gen. 26: 4, with a capital P for promise. Isaac was a good man; see Gen. 26: 12.

Ask questions of the children so as to lead them to suggest Jacob and Judah for the sixth round of the ladder. On the side piece of the ladder opposite Jacob and Judah write Gen. 28: 14 and Gen. 49: 1-11, with two capital P's for promises. "Shiloh" means Christ; also see Luke 1: 30-34. Moses sings of Jacob and blesses Judah; see Deut. 32: 9 and 33: 7. Judah offers himself instead of Joseph; see Gen. 44: 33. The word Judah means "praise to God," Gen. 29: 35. Notice Jacob's new name, Gen. 32: 28, "power with God."

On the seventh round of the ladder write David and Solomon. On the side piece opposite write two capital P's for promises, 2 Sam. 7: 16 and 1 Kings 9: 5. In connection with these verses read and explain Luke 1: 32, John 7: 42 and 1 Kings 14: 8; David "kept God's commandments"; David means "beloved"; Solomon means peaceable, 1 Chron. 22: 9. Solomon was loved of God, 2 Sam. 12, last part of verse 24.

Before writing David on the seventh round a blind picture (see last week's lesson) may be given something as follows: "I see a shepherd boy near a brook; he is picking up five smooth stones; he puts them in his bag ready to use with his sling; now I see him facing a very large man dressed in armor and holding a great sword and spear; the shepherd boy throws one of the stones at the big man and he falls; who will fill out the story?" David's five stones to kill the giant with may be used as an illustration of five qualities of David. He was brave, full of faith in God, humble, prayerful, penitent for wrongdoing. Explain each of these points by incidents from David's life and then show how we may use these five stones to fight giants of evil—temptations and wrong habits that come to little children as well as to grown people. Give examples and applications suited to the understanding and needs of the children.

On the eighth round of the ladder write Zerubbabel and on the side piece with a capital P for promise write Hag. 2: 7; this is explained by Gen. 49: 10; Christ is "Shiloh," "the desire of all nations." Zerubbabel was a good man, for in Hag. 2: 23 God calls him a seal or signet, i. e., something precious. On the ninth round write Mary with capital P for promise on the side piece and Luke 1: 32, 33; read also Luke 1: 26-34.

It is understood that as these different rounds have been put into the ladder the pa-

pers marked 500 years have been pinned between them. Our "time ladder," completed up to the birth of Christ, has now the following names on the rounds, beginning with the bottom one and going upward: (1) Adam, (2) Enos, (3) Enoch, (4) Noah, (5) Abraham and Isaac, (6) Jacob and Judah, (7) David and Solomon, (8) Zerubbabel, (9) Mary. On one of the side pieces of the ladder opposite each name is the reference with a capital P, which has been given for each name; on the other side piece opposite each name are the following dates, beginning with Adam and going upward: (of course explain B. C.) 4000 B. C., 3500 B. C., 3000 B. C., 2500 B. C., 2000 B. C., 1500 B. C., 1000 B. C., 500 B. C.

Explain orally that each date does not signify just when these men lived but pretty nearly, i. e., Noah built the ark 2500 years before Christ; Abraham was born 2000 years before Christ, and Isaac and Jacob and Judah were born less than 500 years after, but we will remember that it was 1500 years before Christ when Moses gave the blessing to the tribe of Judah; David died and Solomon began to reign about 1000 years before Christ; Zerubbabel, the good governor of Israel, lived 500 years before Christ. Review the verses that have been given showing that these were all good men; they were the ancestors (explain this word) of Christ. Review the Bible words about each: Adam, "made in the image of God"; Enos, "men began to call upon the Lord"; Enoch, "walked with God"; Noah, "found grace in the eyes of the Lord"; Abraham, "the friend of God"; Isaac, "blessed by God"; Jacob named Israel, "power with God"; Judah means "praise to the Lord"; David "kept God's commandments"; Solomon, "the Lord loved him"; Zerubbabel, called by God, a "signet"; Mary, "found favor with God," Luke 1: 30.

For symbol gift and review of this lesson cut seven squares of equal size from stiff pasteboard; cut six of them across from the lower left to the upper right hand corner, thus making twelve triangles. On these write the twelve names given in this and in last week's lesson. On the triangle having the word Adam write, "Man in God's image sinning, saved by the sinless One, Jesus." On the uncut square write in red ink "Jesus," and the words, "God in man, sinless." Put the triangles bearing the words Adam and Enos

together and write across the two (half of the letter being on each triangle) in red ink the letter T. Above this place the two triangles bearing the words Noah and Enoch, writing across them the letter S; above this place Abraham and Isaac, writing the letter I; above this place Zerubbabel and Mary, writing the letter H; at the left of Zerubbabel and Mary place Jacob and Judah, writing the letter C; on the right of Zerubbabel and Mary place David and Solomon with the letter R; at the top in the middle place the uncut square marked Jesus. Thus we have a perfect cross made up of twelve parts representing twelve good men who were earthly ancestors of Christ; and taking the letters beginning at the left we read in red ink on the cross the words Jesus Christ. This dissected cross makes a puzzle that greatly pleases the children while it instructs them. The squares should not be less than one and a half inches square.

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describe what a baking powder ought to be. One means health, the other economy.

Cleveland's
Baking Powder

shows on the label what it is made of, and a rounded spoonful does better work than a heaping spoonful of others.

Pure, Powerful & Sure.

BAKING-POWDER

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CONVERSATION CORNER.



O AND X must stand once more as our Corner initials. I confidently expected last week that our representative boy who has stood so long and patiently in that X-position—his eyes and mouth (if they were only visible) as well as his hat making a constant **O**, and the **X** against which he leans expressing his exultant exclamations over the extraordinary extent and exquisite excellence of the exhibition, which no extravagance of exaggeration could exhaust—would take his final exodus out of one of the unnumbered gates labeled EXIT. But I see by my proof that "D. F." has taken the liberty to omit a part of what I was telling you about the different conveyances at the Chicago Fair. I propose to continue the list in spite of him. Instead of stopping at "decimal notation," as he prescribes, I will go on into duodecimals and *vigintiesimals*, if there is any such thing—and I can find the conveyances.

Eleventhly! Electric Launches. These little boats started from the Court of Honor and ran around under all the bridges and through all the lagoons, canals and ponds of Jackson Park. In the evening when loaded with merry passengers they glided through the waters, curving close around the Electric Fountains which constantly changed colors—red, green, purple, and I know not what others—it was a fairy scene which I cannot possibly describe. Little Julia, a happy Michigan girl in our company, was like a fairy herself and was likely to fall overboard and turn into a naiad—we had that word up at the table yesterday, so that I know what it means.

12. Movable Sidewalk. This was a most curious conveyance, running out on a pier half a mile into the lake. It was really a platform on low wheels, with seats upon them as in a street car. This was constantly moving at the rate of six miles an hour and did not stop for passengers to get on or off! How did they do it? That was still more curious. A narrower platform on the same level and close to it ran at about half that rate of speed, so that people could step from the stationary platform upon the slow mover and from that upon the fast mover, sitting down then and riding as long as they chose—for five cents. It was funny to see women try to transfer themselves from one to the other and fun for the boys to jump about so deftly. Both platforms were made in sections so that they kept going around like an endless chain; at either end of the pier there were loops, so that the cars moving in opposite directions ran very near each other. I had an appointment to meet my Michigan friends there one evening to see the fireworks. After riding some time our cars happened to run parallel on the loop and Julia shouted, "There he is!" I got off and waited until their part of the platform came around and Julia shouted again. But, **O!** how beautiful the fireworks were, coming apparently right up out of the lake!

My last day in the fair was Chicago Day.

Among the 761,492 people in attendance was one gentleman who was a boy once—with me. We traveled together that day—mostly in the method mentioned under No. 1 last week. We rode together in the Eskimo Village on the *kamootik* (13), described in Corner of Oct. 19. How the wolf dogs did run with us old boys on the sledge! We saw also the span of reindeer (14) driven through the village, although there was no chance for any passengers. But I did venture a ride in a *kayak* (15) on the lagoon. That is the long, low, narrow Eskimo boat, covered with sealskin and propelled by a long paddle. "Joe" warned me, "Cap-size, perhaps," and "get wet, per-haps," but I got down into the round hole in the middle of the boat and paddled out into the lagoon—and I did not capsize nor get wet! What would old Captain M. have said if he had been there?

Then we went down through the Midway Plaisance. We enjoyed very much an ice ride—a nice ride—on the *ice railway* (16). A refrigerating pipe along the track keeps the water there frozen into a surface of ice, over which—propelled by some unseen agency (cable?)—the sledge car dashed down the inclined plane and swept around the curves with startling speed. Then we rested in an Arab Encampment and saw the Bedouins chase each other over their campus on their fleet *ponies* (17), shouting wildly and hurling their spears. (18) I had a *camel* ride! **O!** it was funny and would have been funnier if a few of you had been there to see—from the camel's top—the strange old creature get down and up, first with one set of legs and then with another!

Then I saw in Cairo Street American boys riding Egyptian *donkeys* (19) and asking the driver to make them go faster (which he did till they were satisfied), in another place the noble *St. Bernard dogs* (20) who are trained to carry frozen Alpine children on their backs, and in Hagenbeck's menagerie the trained elephants, tigers and lions (21) drawing and carrying each other in the strangest fashion. And, to make out a 22^{thly} for Mr. D. F., I will mention our visit to the *ostrich farm*, for I remember reading when I was a small boy—I wish some one could tell me what book it was in—about some adventurers riding across the desert on an ostrich's back, having bivalve shells for blinders over the big creature's eyes, by which they guided him to the right or left. And even if he counts that out as only a story I can refer to a real, live member of the Corner from Maine, who rode home from Chicago on his *bicycle*, 1,146 miles, in twelve days (resting on Sunday).

I returned by way of Niagara Falls, went down the inclined plane to the gorge, up under the falls on the Maid of the Mist, down the elevator on the Canadian side and up through the tunnel behind the Horse-shoe Fall, on the electric cars up to the Chippewa battlefield, and elsewhere by carriage, meeting a bright Pennsylvania boy on Goat Island. My homeward route was such that, as I looked out of my window on the port side of the sleeping car, I was opposite the *Ursa Major* all night. After riding 300 miles we passed through a great city and crossed a wide river, then rode for nearly a hundred miles among beautiful hills and crossed another large river. What was my route? **MR. MARTIN.**

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The Sunday School

LESSON FOR NOV. 19.

Eph. 4: 20-32.

IMITATION OF CHRIST.

BY REV. A. E. DUNNING, D. D.

What is known as the Epistle to the Ephesians was probably a circular letter to Gentile churches in Asia Minor. In the two most valuable manuscripts the expression "at Ephesus" [chap. 1: 1] is omitted and a blank space left. There are no greetings to individuals, as in other letters, no allusions to local conditions at Ephesus.

As a letter to Gentile Christians, then, we naturally find in it a description of the moral character of Gentiles not followers of Christ [chap. 4: 17-19]. Their minds are puffed up, darkened and separated through ignorance from the life of God. Their hearts are hardened and, being past feeling, they devote themselves to licentiousness, eagerly making a trade of uncleanness. That is the old life from which these Gentile Christians have withdrawn. The apostle instructs them in the Christian life by presenting to them a series of contrasts between:

1. *The old man and the new* [vs. 20-24]. Christian life is sometimes described as a birth into a new state of being, sometimes as a resurrection from death, sometimes as a passing from darkness into light. We should not interpret these illustrations too literally. All unrenewed souls are not equally dead or in darkness. There are great moral distinctions among them. But with them all life's center of gravity is not in God, but in self and in the good things of this life. Nor do all men entirely escape from that condition when they become followers of Christ. Paul is writing to those who have been converted, who know Christ, have "heard Him, and were taught in Him, even as truth is in Jesus." He would have us all resolutely put away the old man, which is the former manner of life when we aimed to please ourselves. He would have us put on the new man, have a new controlling motive planted in us through a divine creation.

That motive is love to Christ. To learn Him aright is to see Him as realizing in perfection all that a holy aspiration seeks to realize, and to see that in the strength which He is ready to give we can realize it also. Our Lord and Saviour in all the glory of His character can be imitated. He "left us an example that we should follow His steps." He condemns outward imitation of His acts for the sake of reward, but He came to make imitation of His spirit possible. He said to them all, "If any man would come after Me, let him deny himself, and take up his cross daily, and follow Me." He belongs to the same family with us. It behoved Him in all things to be made like His brethren. His is the disposition which we are all under obligation to strive to attain. His character attracts sympathy and invites imitation more persuasively than any other. The aim and expectation of the Christian is to be transformed into His likeness. "We know that, if He shall be manifested, we shall be like Him." This imitation of Christ leads the apostle further to describe it by contrasts in particular characteristics.

2. *Lying and truth* [v. 25]. Followers of Christ are united in one body. The motive to falsehood is to help one's self, one's cause or one's friends by deceiving others. But this always hurts some one. Indeed, it hurts one's self most if he is a disciple of Christ. Deceiving is one of the most common and easily besetting sins. It is mean. The motive to truth is to honor the body of Christ. The life which has nothing to conceal through shame, which is at the core what it appears to be, and which is devoted to the service of men for the glory of God, is a constant delight to Christ. Such was His life. "As the Father

taught me," He said, "I do always the things that are pleasing to Him."

3. *Revenge and indignation* [vs. 26, 27]. It is mean to hate men and to want to harm them. That is a trait of the disposition of "the old man." But it is mean not to be indignant at what harms men; and when some men selfishly sought to injure others or indifferently allowed them to suffer, the anger of Christ flamed out at them, and He spoke words that scorched and shriveled them. Yet we must be careful how we apply words of rebuke. Jesus is the only one mentioned in the New Testament who used the word "hypocrite." The new man is indignant at sin, but he wants to transform sinners.

4. *Stealing and honest toil* [v. 28]. "The old man" wants the property of others. He is in favor of any scheme that will put him in the way of getting it. But most likely his fear of detection and sense of obligation to society prevent him from taking it without some appearance of compliance with law. If he can deceive its owners as to its value, or compel them to part with it by manipulating the market, or weaken their hold on it through legislation or combination with other thieves who, like him, scorn the title of thief, but follow the trade of getting others' money without giving a fair equivalent for it, he considers himself an able business man. The new man scorns theft and the hypocrisy which thrives by it under other names. He works for his money and is generous to the needy. He is an honest man for his Master's sake.

5. *Vile speech and gracious conversation* [vs. 29, 30]. "The old man" often delights in the lusts of the flesh and the thoughts which feed them. "That which proceedeth out of the mouth, that defileth the man," said Jesus. The new man is transformed by the renewing of his mind. He has become a temple of the Holy Spirit. The new man lives to strengthen holy purposes in others. His speech is winsome, for it is the expression of a soul in harmony with unselfish purposes. "He that loveth pureness of heart, for the grace of his lips the king shall be his friend." No one need lack good society whose thoughts have been molded by companionship with Jesus. The best people welcome him and enjoy his presence.

6. *Malice and love* [vs. 31, 32]. The old man is jealous. From his knowledge of his own motives he expects others to be selfish and imputes the worst motives to what they do. The old woman, who may be yet young in years, gossips about her neighbors, enjoys finding fault with them and often revels in a quarrel with them. "Bitterness and wrath and anger and clamor and railing," more or less modified by rules of politeness, mark the conversation of companies sometimes gathered in Christ's name. But the new man and the new woman are kind in their hearts. They put the best construction they can on the words and deeds of their brethren. When they find faults that cannot be overlooked they regret the discovery. They are quick to welcome a penitent disposition, considering the brethren who show it in the spirit of meekness, forgiving others as God has forgiven them for Christ's sake.

This lesson presents two contrasted characters. The one is that of the unrenewed man whose center of interest is in himself, who is found in varying degrees of selfishness, sometimes wholly repulsive but far oftener with winning traits, though he will not take Christ for his Master and Redeemer. The other is Christ's disciple, with characteristics of the old man still clinging to him, yet struggling constantly to escape from them and to live the new life of obedience to Christ. To do this he knows that he must not only learn Christ, but make His motives, thoughts and desires his own. Lying, revenge, stealing, vile speech and malice, though softened in

name, are as truly prevalent in American business and society today as they were in Asia Minor in the first century. They are found in Christian churches today as really as they were found among Ephesian and Laodicean Christians. They are driven out only by teaching and learning and imitating Christ just as Paul exhorted those early disciples. The change from the old man to the new goes on now just as it did in the first company which our Saviour gathered round Him. Professor Drummond thus simply and impressively describes it:

A few raw, unspiritual, uninspiring men were admitted into the inner circle of His friendship. The change begins at once. Day by day one can almost see the first disciples grow. First there steals over them the faintest possible adumbration of His character, and occasionally, very occasionally, they do a thing or say a thing they could not have done or said had they not been living there. Slowly the spell of His life deepens. Reach after reach of their nature is overtaken, thawed, subjugated, sanctified. Their manners soften, their words become more gentle, their conduct more unselfish. As swallows who have found a summer, as frozen buds the spring, their starved humanity bursts into a fuller life. They do not know how it is, but they are different men. One day they find themselves like their master, going about and doing good. To themselves it is unaccountable, but they cannot do otherwise. They were not told to do it; it came to them to do it. But the people who watch them know well how to account for it. "They have been," they whisper, "with Jesus." Already the mark and seal of His character is upon them. They have been with Jesus.

HINTS FOR PRIMARY TEACHING.

BY MISS LUCY WHELOCK.

Introduce this lesson by showing a paper pattern of some garment. Let the children tell you for what purpose and how the pattern is to be used. When a little girl is to have a new gown her mother, perhaps, buys the pattern for it. Why is the new gown necessary? Let the children tell you that the old gown is worn and soiled. Is it a good one to wear any longer? If the pattern for the new gown is just right, how will the mother use it? Will she not cut the cloth to be exactly like the pattern? If she is very careful in making the garment true to the pattern, will it fit well? Will it be a good gown?

When Paul wrote a letter to the Ephesians he spoke of some of the wrong things that people do as like an old, soiled garment which ought to be put off. He said there was a pattern for the new garment that one should put on. Jesus Christ lived a holy life on earth to show us how to live. He gave the pattern for a new life. Think of some of the things which ought to be laid aside like a torn dress. Let the children tell you what they consider the wrong things. Then make the list as St. Paul gives it in our lesson. Illustrate each thing by some incident from child life. Make a corresponding list on the other side of the board of the virtues to be put on. Draw the outline of a coat or some other garment to show that we are to be clothed in these things. They are to be worn all the time. In fact, they are to become a part of ourselves, so that Paul says it is like putting on a new man. The list will stand thus:

PUT AWAY.

Falsehood,
Anger,
Stealing,
{ Corrupt Speech,
{ Bad Words,
Bitterness,
Railing.

PUT ON.

Truth,
Peace,
Hard Work,
{ Good Speech,
{ Helpful Words,
Kindness,
Forgiveness.

Call attention to the pattern again and teach the golden text, emphasizing the *do*. We can only be certain that we are working right and thinking right when we look to our pattern. We must forgive freely as Jesus forgave His enemies. We must love as Jesus did. We must pray as He taught us. How often do we

need to look at the pattern? Could your mother cut one side of the gown without the pattern? Doesn't she use it for every cut she makes? Will you ever forget your pattern? Will you remember the little word *as* and say in all you do, "*as Jesus did?*"

THE CHURCH PRAYER MEETING.

Topic, Nov. 12-18. Why Are You Not a Christian? Matt. 19: 16-22; Acts 26: 24-29; 2 Tim. 1: 4-10. (See prayer meeting editorial.)

Y. P. S. O. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Nov. 19-25. *Gentleness a Fruit of the Spirit.* Eph. 4: 30, 32; Col. 3: 12-15.

Young people, as a rule, are not apt to esteem highly or to covet greatly the Christian virtue of gentleness. It is associated too much in their thought with weakness of character. It belongs properly, they think, to the aged or to the "shut-in," who have left the arena of active life and in whom the virtues of patience and resignation, rather than the sturdier qualities, should naturally predominate. But for persons engaged in the thick of the struggle for daily bread, out in the great world, where blows are given and received and force and self-assertiveness count, gentleness seems a strange sort of an armor. So reasons the natural man, leaving out of account, as the natural man always does, certain important facts in the case which, if given due weight, may lead to a different conclusion. In the first place, such reasoning ignores the influence exerted all through the Christian centuries by men and women who possessed to a remarkable degree this quality of gentleness. There was Francis of Assisi for one, the founder of the great order of monks called by his name, a mighty force for righteousness in his day and generation. Yet it is told of him that his love for God's dumb creatures was so ardent that he called the birds of the forest his little brothers and sisters.

Then there was a greater than St. Francis who when He was reviled reviled not again, who was meek and lowly of heart, and was not only every inch a man but every inch a gentleman. The graciousness, the gentleness, which so impressed every one who came in contact with Jesus Christ was one great secret of His power over men. Our own personal association with others must confirm these lessons from history that the gentlest are often the mightiest. In what consists the essence of a mother's influence? Are there not many sons who owe all that they now are to their mothers' training and example, who cherish toward these guardians of their earlier years something of the feeling which led the Psalmist to exclaim, in view of the goodness of God, "Thy gentleness hath made me great." We have a totally wrong idea of what gentleness is if we fancy we do not want it, and do not want it particularly in the days of our youth and activity. It is a crowning glory of Christian character. It is peculiarly a Christian virtue, or, as our topic puts it, a fruit of the Spirit. Pagan religions neither commend nor produce it to any extent. To be gentle day in and day out as one moves amid surroundings that irritate and touch lives that clash with one's own one must have learned from Jesus Christ what real gentleness is, and learned also His secret of attaining and displaying it.

Parallel verses: Jer. 31: 3; Ezek. 11: 19; Dan. 1: 9; Luke 6: 27-38; 23: 33, 34; Rom. 12: 10; 1 Cor. 13: 4-7; 2 Cor. 10: 1, 2; Gal. 5: 22, 24; 6: 1; Eph. 5: 1, 2, 9; 1 Thess. 2: 7, 8; 2 Tim. 2: 24-26; Tit. 3: 1, 2; Jas. 3: 17, 18; 5: 10, 11; 1 Pet. 2: 23.

PROGRESS OF THE KINGDOM.

OUR OWN WORK AND WORKERS.

The *American Missionary* is able to give details of the martyrdom of Mr. H. R. Thornton and the consequent breaking up of the Alaska Mission at Cape Prince of Wales. Full information touching the facts of the dreadful night of the murder has been received from the lips of Mrs. Thornton. It appears that there was a great deal of whisky brought over from Siberia this year, and as the natives threatened violence when intoxicated Mr. Thornton felt the danger to be so great that it was best not to remain for the coming winter. Everything was arranged for their departure, which was definitely decided upon the very day of the assault. That night Mrs. Thornton, alone with her murdered husband, knew not which way to turn and was herself in great peril. The foul deed was supposed to have been committed by a native desperado, Zitalk, assisted by two other young men. The natives immediately suspected them and indignantly pursued and killed two of them. Mrs. Thornton says there was great mourning in the village and nearly all the people came to her to express their sorrow. A wooden cross was set up over the martyred missionary's grave, which will remind the natives of what he told them about Jesus and of the sacrifice of his own life.

In the same magazine is an article from Mr. Thornton's pen, written not long before his death. It gives many interesting incidents of life in Alaska with its almost inconceivable hardships and difficulties. He writes: "You will see that mission work is not always easy and pleasant. The natives demand unreasonable things of us and are sometimes offended if we do not comply. However, we are training them to more civilized ways and they are improving, but we find it a much slower and more laborious business than we expected to turn a savage Eskimo into a comparatively civilized Christian. Meanwhile we are sowing the seed with what patience we may, encouraged by seeing gradual improvement among the natives in intelligence, cleanliness, self-help, truthfulness and other virtues that make toward godliness."

The recent calendar of the American College for Girls at Constantinople is proof in itself of the wonderful strides which have been made toward the advancement and higher education of women in the conservative Turkish Empire, where, but a few years ago, woman was little more than a slave, shut up within the walls of the harem. This Christian college is an outgrowth of a high school founded by the Christian women of America in Constantinople in 1871, and it now offers to young women who desire a liberal education advantages of a high grade in all departments of instruction which are found in our colleges in this country. During the past year there were forty-six students and 101 in the preparatory department, making a total of 147, of whom the larger number are Armenians and Bulgarians, but there are also some Greeks, Turks and Jews.

Rev. J. S. Chandler writes in the *Missionary Herald* of a co-operative temperance work undertaken by Hindus and Christians in Madura. The temperance committee represents all classes of the community and among its members is one Eurasian gentleman and one of our pastors. At the suggestion of the Brahman leaders they have begun street preaching in behalf of total abstinence, the speakers being three Brahman gentlemen and a missionary. It is a novel sight to see the highest Hindu gentlemen uniting with the Christians to teach the common people the evils of drink. The committee has also offered prizes for the best leaflets offered on the subject. How urgent is the need of temperance agitation is shown by statistics in regard to

the liquor traffic. In the Central Province, the smallest and most backward of all, the revenue from liquor has been increased by about \$375,000 in the course of thirteen years, and the increase is going on more or less rapidly throughout the land. Fortunately the Anglo-Indian Temperance Association is exerting an influence for good, but we are glad to hear of these smaller and more individual efforts.

THE WORLD AROUND.

Rev. Edward Sell, secretary of the Church Missionary Society, describes, under the name of the New Islam, the intellectual movement that is on foot in India to bring Islam in tune with the progressive tendencies of the nineteenth century. Advocates of this new movement hold a rather broad and elastic view regarding the inspiration of the Koran and protest against the hardened dogmatism of Islam, insisting on the right to exercise private judgment. New Islam is raising its voice against polygamy and slavery. One of its leaders is quoted as saying: "The conviction is gradually forcing itself on all sides, in all advanced Moslem communities, that polygamy is as much opposed to the teachings of Mohammed as it is to the general progress of civilized society and true culture. The reforms contemplated are the very ones which enlightened Christianity seeks to bring about. May we not claim the new Islam as well as the Brahmosamaj movement, sometimes called the new Hinduism, as an indirect result of Christianity?"

The welfare of the much tried Stundists in Russia excites growing interest among the British Free Churches. While one-third of the Stundists are pronounced Baptists, the body generally is of the Free Church or Congregational type. Not improbably their sufferings have been intensified by the publicity which they have obtained in the English journals. Among the agencies for the amelioration of the Stundists the Evangelical Alliance holds a foremost place, and by its quiet, unwearying energy it has already accomplished much for the religious freedom of this people. The English Baptist Union will adopt a resolution of sympathy with its co-religionists at its forthcoming autumnal meetings. It is said on good authority that the czar is simply a tool in the hands of Pobiedonosteff, on whose head the disgrace of the inhuman persecutions entirely rests. Notwithstanding the influence of the latter there are several members of the royal family who sympathize with the rights of the Stundist fraternities.

Preaching recently in Westminster Abbey on Mashonaland the Bishop of Derry, who has just returned from a visit to South Africa, instituted a comparison between the Matabele and the Mashonas. The former he describes as cruel, wholly given up to deeds of blood. As half-bred Zulus they are not the original possessors of the soil. "They live to kill," and neither business nor amusement is practiced without blood. They believe in witchcraft and are wholly destitute of any religion. The bishop characterized them as the most wretched people on earth. Lobengula was portrayed as an astute, lascivious and sanguinary savage, whose warlike followers made a prey of the timid and industrious Mashonas. During the last half-century the Mashonas have been reduced in number from 400,000 to 100,000, while their gardens and tilled fields were devastated by the Matabele savages. Friends of the American Board will find this information specially interesting since Mashonaland is so near Gazaland that these disturbances will no doubt exert an influence in the region where the new missionary expedition sent out by the board will be located. In regard to Mashonaland, the bishop spoke in hopeful terms of the work of the four missionary enterprises which are opening the land to civilization.

Literature

BOOK REVIEWS.

THE PILGRIM IN OLD ENGLAND.

The title of this book does not suggest at once the character of the work but its appropriateness soon becomes apparent. The volume contains the substance of lectures delivered by the author, Rev. A. H. Bradford, D. D., on the Southworth foundation at Andover Theological Seminary during the last two years and is a careful and candid exposition of the history, the present condition and the outlook of the Congregational churches of England. It is dedicated worthily and gracefully to Rev. Dr. Alexander Mackennal. Dr. Bradford possesses special knowledge on this subject and has received most valuable aid from many English brethren and no fuller or fairer discussion of his theme exists or is likely to be written. He claims with justice that the true Pilgrim spirit continued to exist and make conquests for Christ in the mother country after the Pilgrim Fathers came hither and that the character and achievements of those who thus have been, and still are, doing the Pilgrims' work on the other side of the Atlantic abundantly deserve commemoration and explanation.

Opening with two lectures on Life and Form, in which are declared the characteristics of the early churches and of the churches of the Pilgrims, and on Beginning and Growth, in which the process of the organization of the Christian Church and the severance of the Pilgrims from the established order are dwelt upon, he devotes a third lecture to a clear, scholarly and impartial examination of the relation of the Anglican Church to the State and its results. Then he takes up the present condition of the Congregational churches, their numbers, influence, methods and points of peculiar strength or weakness. Two chapters, on Creeds and Doctrinal Conditions of Church Membership respectively, state arguments *pro* and *con* and explain English usage in contrast with our own. The seventh chapter is a sympathetic yet discriminating study of the English Congregational pulpit past and present, and the last embodies a cautious forecast of the religious future of England and the part in shaping it which Congregationalism is to take.

The work is exceedingly valuable and of great interest throughout, and its American readers will appreciate much better than hitherto the peculiar conditions which environ our English brethren. They will learn how social problems have forced themselves to the front almost compelling some comparative neglect of pure theology. Yet they will realize that the lack of strict church creeds and even of closely defined general doctrinal statements has not operated to the detriment of personal piety or of the power of gospel truth. They will perceive how the prolonged struggle against the narrowness and, too often, the harshness of the State Church has developed a sturdy type of righteousness which the world could not well have spared, and they will feel henceforth a deeper and more consciously fraternal interest in all which concerns the churches of our order in England.

The book will go far toward convincing the most incredulous that liberty of thought is safer and far more fruitful of good than

restriction and that in the long run the people can be trusted under God to choose and insist upon that which is highest and best. The history of Congregationalism has been very different here and in England but in each case it teaches much the same lessons. The power of "the Nonconformist conscience" also is set forth effectively and the facts are full of vital meaning. Dr. Bradford believes, and his readers will agree with him, that Congregationalists are to exert an immense influence on the future of English Christianity. His opinion that the disestablishment of the State Church is sure to come to pass is not held by all well-informed persons, but we believe that he is right if time enough be granted. At present, however, it does not seem as near as it did some years ago.

Dr. Bradford deserves the thanks of all Congregationalists for his scholarly performance of a timely and important international service. [Fords, Howard & Hulbert. \$2.00.]

NOAH PORTER.

Mr. G. S. Merriam, the editor of this excellent memorial volume, has included in it contributions relating to different periods of President Porter's life or different departments of his work from his sister, Miss Sarah Porter, his brother, Prof. Samuel Porter, his college classmate, Rev. W. W. Andrews, his colleague, Prof. G. P. Fisher, and from President Franklin Carter, Dean Sage, Rev. J. H. Twichell and others. Prof. G. M. Duncan has furnished a paper on Dr. Porter as a Philosopher and Dr. Rikizo Nakashima one on Dr. Porter's Theory of Morals. There also is a bibliography of his most important publications. Two good portraits of him are supplied.

Probably no other one man in the history of Yale has been known personally to so many graduates of the institution, and it is needless, although pleasant, to add has been more truly beloved by all. This acquaintance must have been even larger than that of his immediate predecessor, President Woolsey, because during Dr. Porter's presidency the classes had become much larger than formerly. Dr. Porter also was known widely and greatly honored outside of the circle of Yale men, and abroad as well as at home. He was one of the great thinkers and educators and, in spite of, or, rather, largely because of, his unaffected simplicity and modesty, one of the great men of the century.

This memorial work portrays him with skill and justice. It is a model in its way. It describes him as a youth, a student, a pastor, a college professor and president, a metaphysician and theologian, an author, an editor and a man of affairs, and it reveals him both in his own personality and in his domestic and public relations. Although warmly and tenderly appreciative it is discriminating. It is just such a volume as Dr. Porter would have wished it to be, and there hardly can be higher praise.

It is a delightful record of a noble, well rounded and unusually fruitful career. In a remarkable degree it exhibits the immense power of a teacher's personality, and it should serve to check the progress of the modern notion that the most which an instructor should be expected to do for his pupils is to guide their study of this or that branch of knowledge. It will be an inspira-

tion to teachers and to all who read it. [Charles Scribner's Sons. \$2.00.]

RELIGIOUS.

Those who want information on the practical questions connected with foreign missions should read *Talks on the Veranda in a Far-away Land* [Cong. S. S. & Pub. Society. \$1.25], by Rev. C. C. Tracy, of Marsovan. In an informal yet definite and connected manner he discusses many points of importance and interest, especially such as have been suggested by questions asked him while in this country on leave of absence. The style is conversational and natural and pleasantly entertaining. The book affords much information, is encouraging and demonstrative of the fruitfulness of missions without suppressing the hindrances which have to be encountered, and possesses more than a merely temporary value. We notice with interest his judgment upon a number of disputed points. For example, he confirms afresh the verdict so often given by foreign missionaries that no such thing as unfermented wine is known in the East. We cordially commend the book.

We should like to know the author of *The King and the Kingdom* [G. P. Putnam's Sons. \$1.40 per vol.], a study of the four gospels which seems to have been prepared for publication in some English magazine. He has done some good work in these three volumes. His avowed purpose is to examine the four gospels with careful heed in order to learn just what their writers meant to say. The author makes no claim to scholarship but shows it in a good degree. Some of his conclusions certainly are questionable, to say the least, but he has treated his subject in a generally sensible, practical, reverent and effective manner which qualifies it to be helpful to many. A great defect is his tendency to diffuseness, but this is a common fault—and may not be regarded as a fault at all—in English productions of this sort. The work is a useful commentary and of more value than some which are much more pretentious.

In *Preaching Christ* [Christian Literature Co. \$2.00] Rev. H. P. Smith, D. D., has furnished a sketch of the life of his late colleague at Lane Seminary, Rev. L. I. Evans, D. D., LL. D. It is justly appreciative without being unduly eulogistic. Eighteen of Dr. Evans's discourses, learned, practical and fervent, complete the volume. There should be a portrait of Dr. Evans, but there is none.—Rev. Dr. J. A. Broadus, with some aid from Rev. Dr. A. T. Robertson, has prepared a new *Harmony of the Gospels* [A. C. Armstrong & Son. \$1.50], using the text of the revised version. Dr. Broadus thinks that the standard harmonies thus far have made the mistake of laying too much emphasis on a division of Christ's ministry upon earth into Passover years. This error he seeks to avoid. In other respects his book much resembles others. It will be valued for working purposes.—The fourth annual volume of *The Expository Times* [Charles Scribner's Sons. Imported. \$3.00] is at hand and ministers especially will appreciate the substantial quality of its contents. It covers well a wide range of themes.

Messrs. Thomas Nelson & Sons have issued a new, revised, enlarged and improved edition of the *Oxford Teacher's Bible*

together with the Oxford Helps to the Study of the Bible bound in the same covers. Advantage has been taken of the appearance of the Revised Version of the Bible since the last edition came out, of the fruits of the work of the Palestine Exploration-Fund, of the recent advances in linguistic science, etc. Rev. Canons Maclear and Girdlestone have rendered efficient service as editors and it is safe to say that this new edition probably is as nearly perfect as human learning and skill can render it at present. All its well-known departments are admirably made up. It can be bought for eight dollars in a form having clear type, the usual strong but flexible covers, and maps, tables, indexes, a concordance, dictionaries, etc., in abundance. It is a marvel of the bookmaker's art.—*Laudes Domini* grew out of Songs for the Sanctuary and last year the *New Laudes Domini* [Century Co. \$1.75] grew out of the *Laudes Domini*, under the same expert editorial supervision, that of Rev. C. S. Robinson, D. D. We have said so much in praise of these hymn-books in one way and another that we now hardly need do anything more than call attention to the newest one. The hymns and tunes which have proved less adapted to the popular taste or use have been omitted, and the present volume is of superior quality.

STORIES.

The name of Marie Corelli is beginning to be known favorably in this country and is somewhat famous in England as that of a writer of rare power. She is declared to be the favorite author of Queen Victoria. It is not surprising that her productions should be popular if *Barabbas* [J. B. Lippincott Co. \$1.00] be a good example of them. It is a remarkable story in many ways, bold yet reverent in its handling of the great and solemn facts of the trial, crucifixion and resurrection of Jesus, striking in its fresh and sympathetic representations of Judas, Barabbas and others, uplifting in its tender and beautiful conception of Christ, and brilliant in its descriptions. Without necessarily indorsing it in some points we nevertheless commend it warmly. We take exception, for instance, to the author's conception of Peter, which seems too severe. But the book will promote true devotion to Christ in every one and also is a powerful and thrilling novel.

The sequel to Robert Louis Stevenson's popular story, *Kidnapped*, is his new book, *David Balfour* [Charles Scribner's Sons. \$1.50]. The scene is Scotland and Holland in the middle of the last century. The actors of course are chiefly Scottish. The plot is intricate and has to do with political troubles and their consequences to individuals. The story is dramatic and highly entertaining, vivid in its portrayals of character, amusing and enlivened by a more than commonly interesting love affair.—The Romance of Reality is the appropriate sub-title of the four volumes of *Historical Tales—American, English, French and German* [J. B. Lippincott Co. \$5.00], by Charles Morris. Mr. Morris has chosen such historical events as the saving of the Connecticut charter, Paul Revere's ride, an escape from Libby Prison, etc., and has described them in a simple but graphic and telling manner. The four volumes are just the thing for boys or girls who have a taste

for the romantic and adventurous but are in danger of paying too much heed to mere imaginary heroes. There are good illustrations.

Dr. Gordon Stables, R. N., is one of the most successful and popular among writers of stories for the boys and girls and his *Westward with Columbus* [Charles Scribner's Sons. \$1.50] is one of the best books of the many which have been appearing of late, prompted by the Columbian anniversaries. Dr. Stables's Columbus is rather different from some of the others and is a "dear, good, honest, gentle-hearted man." The story is exciting and engrossing without being in any respect unwholesome.—*On the Old Frontier or The Last Raid of the Iroquois* [D. Appleton & Co. \$1.50], by W. O. Stoddard, deals with exciting and even tragic materials in a guarded but spirited fashion. It is fiction based upon historic fact and seems to reproduce very well the peculiar spirit of its times. It has illustrations.—*In American Boys Afloat or Cruising in the Orient* [Lee & Shepard. \$1.25] Oliver Optic has allowed his imagination and his pen considerable freedom and the hero is an unlikely sort of a youngster. But the boys always like such a book.

MISCELLANEOUS.

All who have read Mrs. Alice Morse Earle's volume, *The Sabbath in Puritan New England*, will know what a pleasure is in store for them in her new book, *Customs and Fashions in Old New England* [Charles Scribner's Sons. \$1.25]. In the most delightfully companionable manner she takes the reader with her back to the days of Puritan and Pilgrim and tells him of child life, customs of courtship and marriage, domestic service, home interiors, travel, holidays, books, clothes, etc., and fairly causes the past to come to life again. Her book, however, is much more than simply entertaining. It is historically valuable in a high degree and it also reveals plainly both how closely modern people resemble those of that age in some respects and also how far beyond them we have advanced in other particulars. The blending of primitiveness, rudeness and occasional frivolity or coarseness in our ancestors with conscientiousness, energy, dignity and even elegance is decidedly impressive.

Rev. J. H. Twichell has rendered an important service by editing afresh certain letters of John and Margaret Winthrop, the first governor of Massachusetts and his wife, in his volume, *Some Old Puritan Love-Letters, 1618-1638* [Dodd, Mead & Co. \$2.00]. The letters were written in part before their marriage and in part subsequently. The spelling and other characteristics of their time have been preserved so far as practicable, and the wise and profoundly religious spirit which animates them is conspicuous and impressive. The correspondence touches only occasionally and slightly upon public matters and illustrates chiefly their mutual affection and domestic affairs. The contrast between such letters and those ordinarily written in our own time is very great and full of interest. The material of the book is abundantly worthy of publication thus and the editor has done his work judiciously.

A new volume in the Great Commanders series is *General Johnston* [D. Appleton &

Co. \$1.50], by R. M. Hughes. It is General Joseph E. Johnston who is here commemorated. He was one of the three or four ablest commanders on the Confederate side during the War of the Rebellion and one of the best of men. This biography affords a clear, trustworthy and very enjoyable account of him both as a man and a soldier, and also is a valuable addition to the history of the great conflict, although of course it contains little new information in the line of strictly military history. Its treatment of the differences between General Johnston and President Jefferson Davis, the official head of the Confederacy, naturally is favorable to the former but it appears to be clear that he was in the right and that Davis was prejudiced and unjust, even if unintentionally. Northern readers not less than Southern will appreciate the excellence of the volume.

The Scribners are sending out a new series, *Men of Achievement*. One volume, written by W. O. Stoddard, is upon *Men of Business*. Another, written by Noah Brooks, is about *Statesmen*. A third, of which Gen. A. W. Greely is the author, is called *Explorers and Travellers* [Each \$2.00]. Each author has written about eminent Americans not so much in order to furnish biographies as characterizations. They afford vivid pictures of history and life and will stimulate an intelligent interest in the great men of our past or present and a desire to imitate them. Many portraits and other appropriate illustrations are supplied and the series, judging it by these examples, is to be one of the best ever published. It would serve well as a holiday gift if you have bright young people in your house.

Prof. J. F. Genung's *Outlines of Rhetoric* [Ginn & Co. \$1.10] is much like other such treatises but offers an original and convenient arrangement of material and calls upon the student for considerable reflection and discrimination. It has in an appendix a very useful digest of rules, a selection of illustrative extracts and a glossary of words, phrases, etc., which deserve special attention. It is unusually well adapted to interest and stimulate the student.

Four additional numbers of *Famous Composers and Their Works* [J. B. Millet Co. Each 50 cents] include Bellini, Donizetti, Spontini, Cherubini, Boito, Sgambati, Verdi, Lully, Rameau, Gretry and Boildieu, with specimens of their compositions and a careful paper on Music in Italy. We have commended this admirable publication so often and so warmly that we need not say more of it now.—The October *Bibliotheca Sacra* [E. J. Goodrich. \$3.00] opens with the late Dr. A. H. Ross's paper on Ecclesiastical Questions in the National Council, which discusses the situation in Georgia and elsewhere, and Dr. W. E. Griffis's Duddleian Lecture on The Validity of Congregational Ordination in which the doctrine of "Apostolical Succession" is discussed temperately yet vigorously and shown to have been considered by most Protestants a survival of Romanism. Rev. A. S. Carman writes of The New Testament Use of the Greek Mysteries, Rev. Dr. J. M. Williams of The Supreme Law of the Moral World and Dr. Henry Hayman of The Testimony of the Tell-El-Amarna Tablets.

Among pamphlets recently received the third volume of *A Journal of American Eth-*

nology and Archaeology [Houghton, Mifflin & Co. \$2.50], edited by J. W. Fewkes and containing in outline the documentary history of the Zuni Tribe, is of special value and interest; *The Book of Job* [Johns Hopkins Press. \$1.00], a critical edition of the Hebrew text with notes by Prof. C. Siegfried of Jena, *Job Jehovah's Champion* [Fleming H. Revell Co. 25 cents], by President W. G. Ballantine, and *Joy, Rest and Faith* [Wilbur B. Ketcham. 15 cents], by Prof. Henry Drummond, an earnest and practical spiritual address, also deserve serious attention.

MORE REPRINTS.

Lorna Doone, which some have called "the finest English story ever written," certainly holds an established place in public favor and new editions often are in demand. Messrs. T. Y. Crowell & Co. have just brought out one which is just the thing for ordinary household use. It is handsome, but not so handsome that you need be afraid of handling it. It has some good illustrations by F. T. Merrill, and is bound in two convenient volumes, which are sold for three dollars. The same publishers have reprinted in the same size and style, and for the same price, Thomas Carlyle's *The French Revolution*. Many of the illustrations are portraits. Charles and Mary Lamb's famous *Tales from Shakespeare*, intended to interest children in Shakespeare's writings, cover only twenty of his plays. Mr. H. S. Morris has undertaken to continue their work by writing similar descriptive outlines of the sixteen other plays. In his preface he modestly disclaims rivalry with the Lambs and only hopes to do a desirable service hitherto neglected. On the whole he has done it very well. The J. B. Lippincott Co. has issued the old and the new tales together in four neat volumes for four dollars.

From the Scribners comes a substantial and attractive new edition of that important and entertaining work, *The Memoirs of Madame Junot, Duchess of Abrantes* [\$10.00] in four volumes. It has become scarce but always is in demand for its frank portrayals of the inside life of the court of the first Napoleon as well as for the vivacity of its style. Much has been written and printed upon the same topic but Madame Junot's recollections never have been, and are never likely to be, supplanted in favor. Messrs. Houghton, Mifflin & Co. have issued a very beautiful new edition in two volumes of Dr. Holmes's *Autocrat of the Breakfast Table* [\$5.00]. It has abundant illustrations by Howard Pyle which are as delicate in execution as they are apt in sentiment. Certainly this is likely to become the favorite separate edition of this work.

NOTES.

A new novel by Miss Mary Wilkins will begin to appear in January in *Harper's Weekly*.

Holman Hunt expects to have his History of the Pre-Raphaelite Movement ready for publication by the end of this year.

The first edition of the Century Company's new issue of James Whitcomb Riley's Poems of Home has been already taken up by advance orders before publication.

Prof. Cook Wilson probably will complete the essays intended to accompany the late Professor Jewett's translation of the Politics of Aristotle and left unfinished by him.

Lewis Carroll, author of *Alice in Won-*

derland, has written a book intended to help people to go to sleep by suggesting soporific thoughts. It is called *Curiosa Mathematica*.

Sir Walter Scott's forthcoming letters are solely those written to his family and intimate friends and are included in the period between 1797 and 1825. Nearly all have never been published.

The new United States consul at Florence, Italy, is Mr. Charles B. Davis, a son of Mrs. Rebecca Harding Davis and a brother of Richard Harding Davis. He has also made a good name for himself in journalism and literature.

By the alteration of a sentence in our notice last week of *The Son of a Prophet*, the name of the author was omitted inadvertently. We hasten to say that this most admirable story is the work of Rev. George A. Jackson, pastor of the Congregational church in Swampscott, Mass.

Messrs. Charles Scribner's Sons are about to build a new building six or seven stories high and fire-proof, costing from \$175,000 to \$200,000 on Fifth Avenue just above 21st Street in New York. Mr. Ernest Flagg is to be the architect. The structure will be in the style of the French Renaissance.

Dr. Birkbeck Hill in a recent visit to this country supposed himself to have found certain valuable proof-sheets of Boswell's *Life of Johnson*. But they prove to be neither specially valuable nor unknown having been bought of a well-known English publishing firm only a few months ago. There are a few notes upon them in Boswell's handwriting but they are unimportant.

BOOKS OF THE WEEK.

Houghton, Mifflin & Co. Boston.
THE AUTOCRAT OF THE BREAKFAST TABLE. By Oliver Wendell Holmes. Two vols. pp. 219 and 474. \$5.00.

LETTERS OF ASA GRAY. Edited by Jane L. Gray. Two vols. pp. 368 and 470. \$4.00.

Cong. S. S. & Pub. Soc. Boston.
LOSELY HILL. By M. L. Thornton-Wilder. pp. 374. \$1.50.

JAMES POWELL: REMINISCENCES. By H. Porter Smith. pp. 213. \$1.00.

D. Lothrop Co. Boston.
GUERT TEN EYCK. By W. O. Stoddard. pp. 258. \$1.50.

STEPHEN MITCHELL'S JOURNEY. By Mrs. G. R. Alden. pp. 347. \$1.50.

R. B. Hale & Co. Boston.
ELSIE AND OTHER POEMS. By Robert B. Hale. pp. 104. \$1.00.

Charles Scribner's Sons. New York.
EXPLOREURS AND TRAVELLERS. By Gen. A. W. Greely. pp. 373. \$2.00.

INVENTORS. By F. G. Hubert, Jr. pp. 299. \$2.00.
MY DARK COMPANIONS AND THEIR STRANGE STORIES. By Henry M. Stanley, D. C. L. pp. 319. \$2.00.

TOM SYLVESTER. By T. R. Sullivan. pp. 428. \$1.50.
THE COPPERHEAD. By Harold Frederic. pp. 197. \$1.00.

G. P. Putnam's Sons. New York.
THE LITTLE MERMAID AND OTHER TALES. By Hans Christian Andersen. pp. 384. \$3.00.

OLD COURT LIFE IN FRANCE. By Frances Elliot. Two vols. pp. 320 and 321. \$4.00.

THE MONISM OF MAN. By D. A. Gorton, M. D. pp. 297. \$2.00.

MORE ENGLISH FAIRY TALES. Compiled by Joseph Jacobs. pp. 243. \$1.75.

Frederick A. Stokes Co. New York.
A LITTLE QUEEN OF HEARTS. By Ruth Ogden. pp. 232. \$2.50.

RAB AND HIS FRIENDS. By John Brown, M. D. pp. 235. \$1.25.

FAVORITE PETE. With New Pictures and Verses. By E. S. Tucker. \$1.25.

Dodd, Mead & Co. New York.
LIFE OF MARIE ANTOINETTE. By Maxime de la Rocheterie. Two vols. pp. 374 and 377. \$7.50.

LETTERS FROM MY MILL. By Alphonse Daudet. pp. 263. \$4.00.

Harper & Bros. New York.
ESSAYS, SPEECHES AND MEMOIRS OF COUNT HELMUTH VON MOLTKE. Translated by C. F. McCumpha, Maj. C. Harter and Mary Herms. Two vols. pp. 308 and 239. \$5.00.

Century Co. New York.
THE LOVE OF THE WORLD. By Mary E. Case. pp. 92. \$1.00.

T. Y. Crowell & Co. New York.
THE PEEP OF DAY. pp. 210. \$1.25.

Macmillan & Co. New York.
MARION D'ARCHE. By F. Marion Crawford. pp. 309. \$1.00.

Longmans, Green & Co. New York.
THE TRUE STORY BOOK. Edited by Andrew Lang. pp. 337. \$2.00.

Fleming H. Revell Co. New York.
ESICOL. By S. J. Humphrey, D. D. pp. 180.

Baker & Taylor Co. New York.
WITHIN COLLEGE WALLS. By President C. F. Thwing, D. D. pp. 184. \$1.00.

J. B. Lippincott Co. Philadelphia.
A THIRD PERSON. By B. M. Croker. pp. 312. \$1.00.

S. Brainard's Sons Co. Chicago.
THE REVIVAL HELPER. By C. W. Ray. pp. 224. 35 cents.

PAPER COVERS.

Arena Publishing Co. Boston.
BORN IN THE WHIRLWIND. By Rev. William Adams D. D. pp. 304. 50 cents.

Fleming H. Revell Co. New York.
MODERN SKEPTICISM IN ITS RELATIONS TO YOUNG MEN. By Mark Hopkins, LL. D. pp. 39. 25 cents.

True Nationalist Publishing Co. New York.
DIRECT LEGISLATION BY THE CITIZENSHIP THROUGH THE INITIATIVE AND REFERENDUM. By J. W. Sullivan. pp. 120. 25 cents.

Presbyterian Board of Publication. Philadelphia.
MISSIONARY EXERCISES No. 3. Arranged by the Woman's Foreign Missionary Society. pp. 192. 30 cents.

MAGAZINES.

October. HARTFORD SEMINARY RECORD.—REVIEW OF THE CHURCHES.

November. ATLANTIC.—NEW ENGLAND.—AMERICAN JOURNAL OF POLITICS.

THE GERMAN AND AMERICAN EDUCATORS.

What makes the German universities pre-eminent as places of investigation in every department of science, philosophy and literature is the army of young, ambitious intellectual workers, who have a career to make and who intend to make it in the university. Year after year they work, seven days and nights in the week, perhaps receiving trifling pay for services as assistants, more likely living on air. By and by promotion comes. The student is made a privatdozent, and becomes a recognized member of the teaching force of the university. Now he lectures two or three times a week on some specialty which he has already made peculiarly his own, and gets a pittance from the fees of the small number of students who may wish to study that specialty. But his main work is that of an investigator, and for that work there is no pecuniary compensation. He must live chiefly on air for some years longer. The appointment to a professorship comes only after his reputation as an original investigator is already achieved. Now he has a salary and an assured position. He can marry and enjoy the delights of home. He has a place in the intellectual aristocracy of his country.

Very different, indeed, would be the career of an American possessed of equal taste and capacity for some line of investigation. Instead of staying for years to earn a professorship in a great university, he would be called, almost immediately after his graduation, to a professorship in a small college. He would teach fifteen or twenty hours a week and on an encyclopedic variety of subjects. He would very likely be secretary of the faculty and librarian. He would be president of an Epworth League, superintendent of a Sunday school and an active worker in a Young Men's Christian Association. He would speak at teachers' institutes, give courses of university extension lectures and expound to ministerial associations the relations between science and religion. He would be a member of the school committee and would serve on the executive committee of a Law and Order League. He would marry before his college debts were paid, and family expenses would leave scarcely any money for the accumulation of a library. He would be in many respects a more useful and more estimable member of society than his German cousin, but he would certainly not achieve the work which that German cousin achieves in the way of investigation. I am very far from being an indiscriminate admirer of German ways, and I should not wish to import without modification the spirit of the German university into our American life. But if the problem were proposed to devise a system which, disregarding all other possible functions and relations of human life, should evolve from a given stock of cerebral capacity the maximum product in the line of scholarly investigation, the solution of that problem would be found in the privatdozent system of the German university.—Prof. William N. Rice of Wesleyan, in *Zion's Herald*.

News from the Churches

PASSING COMMENT.

If one out of every hundred wheelmen would go once a week to help a mission church or Sunday school, how fast the kingdom would advance!

The question box has generally commended itself to educational gatherings and there seems to be no reason why more conferences should not find it a practical method of answering practical questions.

Is there not a universal gain in the promptness with which pastors are obtained for vacant churches? Such promptness, however, does not require any less careful investigations of a candidate's right to the position.

Not many Eastern pastors would think they could care for five churches and teach school besides, but then, home missionaries are expected to make sacrifices.

The church building is still a sufficiently earthly tabernacle for thieves to break in and steal, but the church in Clinton has done its best to replace the loss in its interest.

A NEW PASTOR FOR BROADWAY TABERNACLE.

The event of last week among Congregational people in New York was the installation of Dr. H. A. Stimson as pastor of the Broadway Tabernacle Church. The call included all the Congregational churches of



HENRY A. STIMSON.

New York and Brooklyn, those of Jersey City and Montclair, with the three previously served by Dr. Stimson. Nearly every one of the twenty-six was represented by pastor and delegate, Dr. Meredith, who was in Chicago, being almost the only minister not responding to the roll-call. Dr. Taylor was not present. Though he has been steadily gaining strength all through the summer, and has completed the preparation for the press of a new volume of sermons, his physician advised an avoidance of the excitement of this occasion. The audience well filled the body of the house, and few gatherings here on such an occasion have shown so deep and pleased an interest.

Dr. McLeod was chosen moderator and Dr. Choate scribe. The usual documents were presented by Mr. William Ives Washburn, church clerk, and received not only the formal vote of "satisfactory" and an approval of the action, but a hearty commendation from Dr. Storrs for their marked appropriateness, tenderness of feeling, thorough appreciation of what was due to Dr. Taylor and readiness to co-operate loyally with his successor.

Dr. Stimson made a verbal statement of the main points of his religious experience and doctrinal belief which won all hearts by its manifest sincerity and its Scripturalness. His earnest invitation to the council to question him freely—so earnest that Dr. Behrends inquired, "Does Congregationalism compel us to ask questions whether or no?"—drew out but two, so well satisfied were the brethren with his "orthodoxy." These two led to a fuller expression of his views on inspiration and re-

pentance in a future state. On neither of these had he found reason for departing from the accepted views of our churches generally.

A committee, of which Dr. Storrs was chairman, was appointed to prepare a minute expressing the result of the council. This minute referred to Dr. Taylor's twenty years' connection with the church in these terms:

The churches assembled here gladly and gratefully look back on the history of these years, enriched and made illustrious as it has been by his fidelity to the truth and his earnestness and eloquence in proclaiming that truth to vast congregations, by his pastoral faithfulness, assiduity and success, and by the unreserved outlay of his strength for the furtherance of every good cause, honored and assisted among our churches or in the general Christian community. His character has been to us all, as well as to the members of this particular congregation, a constant and vast power for good; his tender affectionateness has won our hearts, while the learning and intellectual power devoted by him to the service of the Lord have charmed and commanded us. The fruits of his large and beneficent work only future years can fully exhibit.

The resolutions also congratulated the church on the promptness, unanimity and wisdom of the choice of the new pastor.

The public services of the evening, with Scripture reading, singing and prayers, were as follows: sermon by Rev. Dr. S. C. Bartlett; prayer, Dr. Behrends; charge to the pastor, Dr. A. J. Lyman; right hand of fellowship, Dr. Virgin; address to the people, Dr. Storrs.

Tender and grateful references were made to the memorable and fruitful pastorates of Drs. Thompson and Taylor and ardent hopes and prayers for an equally successful ministry for Dr. Stimson found frequent and warm expression.

HUNTINGTON.

OHIO SUNDAY SCHOOL CONVENTION.

The Western Reserve beats the world for conventions. The people go to conferences and entertain conferences as if they enjoyed them. The third triennial convention of the Congregational Sunday schools of Ohio, held at Medina, Oct. 31 and Nov. 1, was no exception to the good rule. Nearly 300 delegates were present, about as many as attend the State association, and the church was crowded at every session. The home pastor, Rev. J. R. Nichols, in his address of welcome, said that for twenty-five years the pastors of the Medina church had been called away to some line of general missionary work, a statement which met an apt reply in the response of the moderator, Rev. I. W. Metcalf, who quoted a familiar Scripture verse with this revision, "Train up a child and away he will go." The singing was forcibly led by the sheriff of the county, not so much because the meeting needed the strong arm of the law as that his light official duties in a prohibition county leave him time to enjoy his religion.

First was a Sunday school congress, with four ten-minute talks on teachers preparing, taught, teaching and doing week day work, filled in with questions and answers led by Marion Lawrence. A lively debate followed on The International Lesson System, Can We Afford to Abandon It? Yes, Frank E. Davis; No, Rev. Dr. H. A. Schaffler, and a call for hands showed only half a dozen schools using anything else. The Blakeslee System was thought valuable as lending a healthful stimulus to the committee and as having some features of treatment which may well be adopted by those who prepare our lesson helps.

A Little Child in the Midst was the topic of two addresses by Rev. Sydney Strong and Rev. R. S. Lindsay. The lesson of the resurrection was admirably taught to 100 children by Mrs. R. B. Preuszner of Chicago and followed by talks to the children by Dr. Schaffler and Rev. R. H. Edmonds. In the evening there was an excellent address on How to Study the Bible, by Prof. E. I. Bosworth of Oberlin, and Dr. H. M. Ladd read

the life of Christ in Scripture language, illustrated by nearly 100 stereopticon views.

The second day began with three separate conferences, for pastors, for teachers and for superintendents. This original feature proved most helpful and stimulating and is worthy of a place on every such program. A normal drill on Hiding the Word of God in Our Hearts was conducted by Rev. H. M. Bacon, and a very instructive address on Normal Work was given by Marion Lawrence and a simple course of normal lessons presented. The Ideal Teacher was described by Prof. Samuel Findley, and the session closed with a symposium on Reaching Out, supported by secretaries Norman Plass and J. G. Fraser and pastors Strong, Lindsay, Woodruff and Bowers.

In the afternoon Rev. I. W. Metcalf read a paper on House to House Visitation and Rev. C. W. Carroll opened a discussion on The Conversion of the Scholar. Rev. P. W. Sinks gave a historical sketch of the Sunday school, 1492-1893, and Secretary McMillen conducted a question drawer. The order for the closing session comprised addresses on Congregationalism and the Sunday School by Rev. C. S. Mills, the Sunday School of the Future, Mrs. Preuszner, and The Pupil at Home, Dr. W. A. Duncan, field secretary of the society.

The meeting throughout was earnest, practical and spiritual. It was evident that both in management and in instruction the Sunday school is a different institution from that caricatured twenty-five years ago by the caustic pen of Gail Hamilton as a "folly in Israel." Those who were present showed their estimate of the current "folly" in a strong resolution of appreciation of the work of Secretary W. F. McMillen, and "especially in connection with these three inspiring and helpful triennial conventions which originated in his thought." Resolutions were also passed approving the joint plan by which Rev. Norman Plass is made general missionary of Ohio, in behalf of the Sunday School Society and the Home Missionary Society, and pledging to him help in his work.

A. F. S.

WASHINGTON STATE ASSOCIATION.

Washington is still young in its church work as independent from Oregon. The meeting held in Plymouth Church, Seattle, Rev. Wallace Nutting, pastor, Oct. 17-19, was the fifth annual session. The program combined variety and unity. The literary merit of the papers and addresses was of a high order. What Old Truths Need New Emphasis, by President J. F. Eaton of Whitman College, was a plea for the Ten Commandments and the foundation truths of religion. Other papers and addresses were of equal power and merit. The sermon was by Rev. S. B. L. Penrose, one of the Yale Band.

Rev. John K. McLean, D. D., presented the cause of the Pacific Coast Alliance for the Promotion of Education. The association put Washington in line by electing fifteen members, provided for in the constitution of the Alliance. These fifteen are the Washington committee for the educational interests of the State. At present Whitman College and Puget Sound and Ahtanum Academies will claim their attention.

Nominations were made for corporate members of the A. B. C. F. M., among them Rev. Messrs. L. H. Hallock, D. D., J. F. Eaton, Wallace Nutting, D. D., Mahlon Willet, A. J. Bailey and Samuel Greene. The narrative of the churches showed a healthful condition with faithful service and responsiveness on the part of the people.

Secretary Kincaid, of the C. H. M. S., helped the meeting by his presence and address. Superintendent Greene, of the C. S. S. and P. S., told of the fifty-one Sunday schools organized during the twelve months ending August, 1893. After weeding out thirty for various reasons

26 remained. Rev. Walter Frear spoke well for the A. B. C. F. M.

The woman's meeting was short but strong. At the beginning of the year the women voted to try to raise \$1,000 for home and \$700 for foreign work. They have done it and have started out on the new year with an equally courageous purpose. Altogether the meeting was one of great helpfulness, and the brethren went home encouraged and strengthened.

A. J. B.

NEW ENGLAND.

Boston and Vicinity.

Last Sunday evening a series of services on the standard oratorios was begun at Berkeley Temple, Boston. A congregation larger than could be accommodated listened to the "Elijah." Scripture reading took the place of a few choruses omitted and Rev. C. A. Dickinson spoke briefly on lessons from Elijah's life.

The Newton Highlands church is to be congratulated on the unanimity with which it has chosen its new pastor, Rev. C. E. Havens, who has been for eight years settled at West Lebanon, N. H. The Newton Highlands church has been without a pastor since Jan. 1. It has heard no candidates, its pulpit having been occupied most of the time by Rev. Messrs E. B. Webb and A. E. Dunning. Twenty years ago last June this church was organized, the majority of those uniting to form it having come from the church at Newton Centre, of which Rev. Dr. D. L. Furber was pastor. He was appropriately chosen moderator of the installing council last Thursday.

Massachusetts.

Seventeen were received to the Mystic Side Church, Everett, last Sunday. The Sunday school has an attendance of over 200. Missionary and Sunday school concerts are held the first Sunday evening of every month with large congregations.

The Society of Inquiry at Andover Seminary was addressed, Oct. 26, by Rev. A. D. Mayo on Education in the South. The students have been much interested in and pleased with the issue of the preliminary trial on charge of libel of Mr. E. J. Sarkis of the middle class. His services in exposing an impostor who has been bleeding the churches were pronounced by the judge to be, so far from libel, a benefaction to the community.

Henry L. Strickland, who has been supplying the churches at East Falmouth and Waquoit for the last year or more, has disappeared from the town. It is claimed that he has been married to two women in this country, both of whom are living, and that he has also a wife in England. He was employed by the church without presenting credentials, and the Cape Cod Association refused to give him approbation on account of manifest lack of qualifications. He was not introduced to the church by any ministerial bureau, but through a female evangelist.

Several Worcester churches have organized special relief and employment committees to aid in meeting the hard times.—Rev. F. F. Emerson, D. D., is supplying the pulpit of Union Church.—At the Ministers' Meeting, Nov. 6, Dr. Daniel Merriman spoke on "The Making of a Sermon."

The Worcester Central Conference met at Holden, Oct. 31, with a large attendance. Dr. Elbridge Mix gave an address on Systematic Benevolence and it was decided to adopt in each church the plan of the "extra cent a day." The afternoon was given to addresses by representatives of the missionary societies, Mr. Barna Snow speaking for the Seamen, Rev. Benjamin Pierce for the A. M. A. work among the mountain whites and Rev. Henry Kingman on China. Rev. G. H. Krikorian of Turkey also spoke. An evening service included addresses on Induement for Service and on Love for Christ and Our Fellowmen as a Power for Service.

Rev. C. M. Southgate of Worcester attended the installation of Rev. W. W. Jordan at Clinton last September. While he was at supper some tramp exchanged his worn headgear for Mr. Southgate's hat, overcoat and gripsack, which had been left in the audience-room. The church has sent Mr. Southgate \$50, which sum will cover his loss.

Maine.

Cumberland North Conference at Minot Centre considered the questions, What can be done to secure a greater interest in our churches and conference sessions? The church of today, what is it and what can it do more? Revivals, their place in Christian work, how shall they be secured? The sermons

were by Rev. H. G. Mank and Rev. G. M. Howe. A paper was read by Rev. C. S. Patton on a neglected method of Bible study.—The attendance at the Washington Conference in Whitteville, Oct. 17, 18, was the largest, both of ministers and laymen, at any conference ever held in the county.

Vermont.

Rousing home missionary rallies have recently been held in Middlebury and Vergennes, conducted by Secretaries Merrill, Shelton, Hood, Puddefoot, Mrs. Shelton and Miss Hartig.—A pamphlet has been published containing the historical address delivered by Hon. John D. Smith at the recent centennial anniversary of the church in Vergennes.—All the churches in Addison County are now supplied except that at Ripton, which worships with the Methodists.

Addison County Conference met at Shoreham, Nov. 2. The main topic was The Bible: How to Study It, How to Use It so as to Secure Conversions, How to Use It to Secure Growth in Christian Character, How to Use It in Public Worship and the Sermon. The home department of the Sunday school was presented in a way which awakened much interest.—Mr. William A. Remele is to supply the church in Weybridge for six months.

Rhode Island.

The 150th anniversary of the Beneficent Church, Oct. 29, 30, and the dedication by the Central Church last Sunday of its beautiful house of worship were occasions of great interest in Providence and throughout the State. In addition to a large array of home talent, Dr. Alexander McKenzie participated in the Monday services of the Beneficent Church, which proved a fitting close to the anniversary exercises. The Central Church, Rev. E. C. Moore, D. D., pastor, was favored with the services of Professors George Harris and George F. Moore of Andover and Rev. C. W. Huntington, while Bishop Clark, President Andrews of Brown University, Presiding Elder Barton of the Methodist Episcopal body and other ministers of the vicinage took part in these delightful services of the day. The new house is built of yellow brick and terra cotta, in the early French Renaissance style, and is apparently faultless in all its appointments.

Connecticut.

A large audience in the First Church, Madison, Oct. 29, listened to Rev. J. A. Gallup's farewell sermon, his resignation being accepted on condition of his remaining as pastor *emeritus*. During his pastorate of twenty-eight years in Madison, 405 members have been received, 276 on confession, and there has been no year without additions. There has been raised for reconstruction \$14,659, for the organ \$2,600, for the chapel \$4,000 and for the debt \$3,874. The charities have amounted to \$23,948. A Y. P. S. C. E. has been formed which has 110 members, and a W. B. M. branch established starting with 249 members which celebrated its twenty-first anniversary Oct. 28. The church is remarkable for having had only six pastors, each one having it as his only charge with the exception of Mr. Gallup.

The Fairfield Consociation met, Oct. 24, at Newtown. Several Sunday schools had been started in the suburbs of Bridgeport and Danbury, and encouraging reports were made of the growth of churches in Shelton and Redding.—Frank E. Wells of Shelton has been recently approved to preach by the Fairfield Association.

The New Haven Congregational Club held its first meeting for the season Oct. 30. The topic of Immigration was discussed, the opening address being made by Lieutenant-Governor J. Wight Giddings of Michigan.

The 200th anniversary of the church in Glastonbury was observed Oct. 29. An instructive historical discourse was preached by the pastor, Rev. John Barstow.

MIDDLE STATES.

New York.

The rapid growth of the Bushwick Avenue Church, Brooklyn, under the pastorate of Rev. C. W. King, hastened plans for a new building. Fifty-seven have joined the church since May 1. Hon. Adrian M. Suydam gave the lots and has subscribed \$15,000 toward the needed \$30,000. The building will be of pressed Philadelphia brick with brown stone trimmings and will stand on a lot 75 x 100 feet.

A large and influential council, at which were present Drs. Storrs, Behrends, Lyman, McLeod, Terhune and others, was called to receive the Pennsylvania Avenue Church, Brooklyn; into Congregational fellowship and to install as its pastor Rev. W. T. Beales. When the customary information

had been offered it was evident that the creed and covenant of the church were not sufficiently explicit to give satisfaction, especially in matters of Christology and eschatology. The question was also raised whether a church was needed in this field and whether its financial prospects were satisfactory. Mr. Beales declared the church had never asked outside assistance, owned its building and lot almost free of debt, and had an attendance at its three Sunday services of fifty, 100 and 100, respectively. Rev. D. B. Pratt, occupying the adjacent field, thought there was a fine field for a Congregational church. Several members of the Church Extension Society said they had surveyed the field and regarded it a good one. After a closed session the council, through the moderator, stated it had been unable to come to a satisfactory decision as to the completeness of the doctrinal statement and the resources and condition of the church. In a spirit of the utmost friendliness it found itself constrained to decline the recognition and installation. The council recommended that the church have further conference with the Church Extension Society of New York and Brooklyn concerning the advisability of permanently establishing a Congregational church in this locality, and, in case such conference result in a favorable judgment, to summon this council for further consideration.

The Oneida, Chenango and Delaware Association met at Lebanon, Oct. 31, Nov. 1. Rev. M. E. Dunham preached the sermon. Although covering a territory of nearly a hundred miles the association is generally well represented, nor was this meeting an exception although Lebanon is the extreme northern boundary. The program included addresses by Secretaries W. A. Duncan, F. P. Woodbury, J. B. Clark and N. H. Whittlessey. Rev. Samuel Miller reviewed The New Era. The subjects of other papers were: Christian Culture in the Home, Church Finances, Spiritual Lessons from the World's Fair, Christian Endeavor Work. The Woman's H. M. S. was addressed by Mrs. B. T. Stafford and Mrs. Ethan Curtis. Rev. W. Mitchell of Madison was received from the Presbyterian body, Rev. Messrs. Carlson and Dahley upon presentation of ordination papers and Rev. W. J. Carter from the Old Colony Association. A home missionary committee was appointed to have the oversight of weak churches and to arrange for a series of fellowship meetings to stimulate these churches, many of which are struggling along without pastors.

Rev. C. M. Bartholomew's nine years' pastorate, just closed at Suspension Bridge, was more than twice the length of any the church has known. The membership has grown from 106 to 182, and a strong Endeavor Society has been developed.

The Olean district of the Western New York Association held its autumn meeting at Salamanca, Oct. 25, 26. The main addresses were by Dr. S. H. Adams, the new pastor at Jamestown, Rev. Messrs. M. F. Trippe, E. B. Burrows and G. E. Henshaw. The attendance was not so large as usual, but a deep interest in the spiritual welfare of the churches was manifested.—The new church in Syracuse is fifth in order of organization but is called the South Avenue Church.

THE INTERIOR.

Ohio.

Rev. E. O. Mead began his fifth year at Burton and fourth year at South Newbury in October. The church in Burton, organized in 1808 by a missionary of the Connecticut society, is the sixth oldest Congregational church in Ohio. It has had 842 members, was the mother of the Claridon church and dismissed many members to help form neighboring churches. In the first twenty years the membership did not reach 100, in the next sixty years it ranged from 100 to 150 and in the last five years only has reached its present number of 323.

The South Newbury church, organized in 1832, built its two-story brick house of worship in 1850-57, taking seven years because it would not run in debt. It is the only church in the township which has maintained services without interruption since its organization and for the last ten years has been the only place in the township where services have been held regularly. It has just repainted its house of worship and is about to issue its first manual.

The church organized at Remson Corners six months ago dedicated, Oct. 29, its new house of worship, costing \$1,800, free of debt. It was the outgrowth of a Sunday school organized in a profane, Sabbath-breaking, infidel community three years ago by A. I. Root of the church at Medina. He and his son rode there every Sunday afternoon, nine miles, on their bicycles until the school became well established.

Illinois.

Evangelist J. D. McCord, under the auspices of the State H. M. S., has led in an important work for the village of Warrensburg. This growing place is the center of a large business for a well to do farming community. There are two churches in the place—Methodist Episcopal and Church of God—both of which are small and divided by factions. Many people in the community desired another church organization and preferred one on a self-governing basis. The meetings were held in a large hall, which was filled at every service. A council, Oct. 27, organized a church of twenty-six members. It is expected that this church will not only prove a blessing to the village in which it is located but be a source of strength to the Illini church, which is about three miles from the railroad. The same pastor, Rev. J. H. Runalls, will serve both for the present. Evangelist McCord also held meetings one week with the Illini church, which resulted in an encouraging revival and the conversion of a number.

THE WEST.

Iowa.

Twenty-eight united with the church at Emmetsburg, Oct. 22, Rev. H. M. Case, pastor. This ingathering came at the close of a short series of evangelistic meetings conducted by Rev. M. D. Hartsough. At Bethany Church, Cedar Rapids, Rev. L. W. Winslow, pastor, held meetings are in progress under the direction of Evangelist N. L. Packard. The work gives promise of large results.—A fine pipe organ is to be put in the auditorium of the church at Newton, Rev. C. C. Harrah, pastor. Money sufficient for the purpose has been raised.

Special meetings at South Ottumwa, in which Evangelist Packard assisted, are being continued by the pastor, Rev. Allen Clark. The interest is growing.

The Davenport Association met at Tipton, Oct. 16, 17. Dr. M. A. Bullock preached the sermon. The topics were: The Church and Divorce, Improvements in Public Worship, Sunday School Extension, The Life of God in Man and The Second Coming of Christ.

North Dakota.

Rev. John Orchard had quite an experience at Mingsville, Mont., where he was holding a service on a week night lately. A drunken cowboy and some companions were in the meeting and, for the sake of their kind of fun, discharged a revolver close enough to the preacher for him to get a full breath of the powder. Mr. Orchard makes regular trips to Medora, Sentinel Butte and Mingsville, preaching on week evenings, and his services are the only ones held in these places.

Mr. A. J. Baldwin, who supplies Glen Ullin, Sims, New Salem, Antelope and Gladstone, is teaching the school at Gladstone in order to help out the salary and to supply the region with preaching. These fields stretch along the Northern Pacific Railroad for about sixty miles.

Rev. O. P. Champlin has been only three months at Cooperstown but several have come into the church, an outstation has been developed, union Sunday evening services are maintained and a Ministers' Union organized.—The church at Portland, but a little over one year old, is making excellent progress under the care of Mr. D. G. Colp.

Father Totten, at Harwood and Argusville, is greatly encouraged by the deeper interest, especially at Argusville.—The church building at Harvey is near completion. Superintendent Simmons had to pledge \$250 personally for this church as the C. C. B. S. is out of funds. Calls are coming in for help in revival meetings and there are indications of great work during the coming winter.

Evangelist E. E. Davidson of Massachusetts has been holding revival meetings at Jamestown, Grand Forks, Hillsboro and Fargo. At Grand Forks between 300 and 400 were hopelessly converted. The meetings were continued after Mr. Davidson left and nearly 100 have since come out for Christ.

South Dakota.

At the earnest request of the people and the home missionary superintendent, Mr. E. P. Swartout will remain at Ree Heights, caring for the Greenleaf church and the one lately organized at Spring Hills.

The Northern Association, which covers a section of the State nearly as large as the combined areas of Massachusetts, Connecticut and Rhode Island, met at Aberdeen, Oct. 31, Nov. 1. Rev. Lauriston Reynolds preached the sermon. Among the topics were: The Best Method of Church Finance, The Office and Work of Deacons, Christianity and Lawlessness, Christian Literature in the Church and

Home and The Cause and Cure of the Absence of Business Men from Church Services. A question box was conducted by Superintendent Thrall. In this association there are thirty-three churches and at present sixteen pastors. The churches are so yoked that eighteen to twenty men can care for all. All but four of the fields have changed pastors within the past year, yet today they are nearly all supplied.

PACIFIC COAST.

California.

Rev. A. R. Sheriff, a member of the First Church, San Francisco, reports forty conversions within the last six weeks in the mission which he and his wife are conducting in the heart of the city.—The Monday Club, after listening to an interesting paper by Rev. L. L. Wirt, on a Congregational Exhibit at the Midwinter Fair, appointed a committee to consider the feasibility of the plan.—Evangelist Smith is holding special services in Alameda.

(By Telegraph.)

FROM CHICAGO.

Editor Stead of the *Review of Reviews* gave the ministers this morning a rousing talk on the duty of churches to purify municipal government and save society. He would have all moral and spiritual forces organized in such way as to form a kind of religious Tammany and secure the election of good men only for places of trust. He affirms that nothing can be done save by patience and by coming into sympathy with members of trades unions. He thinks churches which do not reach the masses and secure good government for cities, making the city a place which the Saviour would like to see, fail of the purpose for which they exist. He gave an account of the work done in London, whereby scoundrels are kept from places on county boards. He thinks Congregationalists have a great opportunity to lead in such movements here.

Nov. 6.

FRANKLIN.

CHRISTIAN ENDEAVOR NOTES.

An English Endeavor bicycle club is devoting itself to carrying on open air mission work in various places.

The Endeavorers of Princeton, Ill., are taking a religious census of their town, securing the names of those that attend church and Sunday school and that are members of the society.

Two special features of the Iowa Convention were an address by Rev. G. D. Herron, D. D., on Christian Endeavor and Better Citizenship, and one by Rev. J. Z. Tyler of Cleveland, chairman of the committee of 1894, on The Reasons Why I Am an Enthusiastic Endeavorer. Dr. F. E. Clark spoke twice.

The local union at Wilmington, Del., has decided to form an association to furnish coffee and sandwiches to needy men in the city on Sunday mornings. Evangelistic services are to be conducted at the same time when these breakfasts are given. Another new plan is for an Endeavor choral society.

"Why did you come to the convention?" was the pertinent question that the delegates were asked to answer in the free parliament that was held on the first day of the Nebraska convention at Omaha. Junior work and missions were the subjects that chiefly occupied the attention of the convention.

At Ontario, Cal., besides the Endeavor meeting, the regular Sunday evening service is in charge of the missionary committee of the society once in two months. For each of these services some country is chosen as the subject, several short papers on the topic are presented, and, if possible, an address is obtained from a missionary representing the country under discussion.

The British societies, during the early years of the movement in England, were under the care of the Sunday School Union. There has lately been organized, however, a British Christian Endeavor Council. This includes Mr. Charles Waters, who has been honorary secretary of the British section, and six representatives of the Sunday School Union. Associated with these are twenty-three other active workers representing different denominations.

The ninth annual conference of the Connecticut Christian Endeavor Union in Bridgeport, Oct. 31, Nov. 1, taxed the capacity of the large armory. The program was prepared with the idea of avoiding mere speech-making and securing the ripe fruit of specialists in various phases of religious work. The effort was partially successful and deserves to be continued. The two leading topics indicate the trend the Endeavor movement is now taking in Connecticut, where there is a feeling that extension

must give place to intensive forms of progress. One was, What Can Christian Endeavor Do for the Increase of Spiritual Power in the Churches? and another was, The Culture of the Inner Life the Need of Christian Endeavor. Connecticut now reports twenty-three local unions, 489 societies and 33,730 members.

WEEKLY REGISTER.

Calls.

ADAMS, S. H. (M. E.), to Jamestown, N. Y. Accepts. BAILEY, George H., Franklin, N. Y., to Ashfield, Mass. Accepts. BALL, Marcus A., Bon Homme, S. D., to Garrettsville, Ohio. Accepts. BARTHOLOMEW, Charles M., Suspension Bridge, N. Y., to Owego. Accepts. BILLMAN, Howard, Oxford, N. Y., to Richmond Hill, N. Y. Accepts. BOYNTON, Francis H., Lawrence, Mass., to Ludlow, Vt. BROWN, Henry A., declines call to Valley City, N. D., and will stay in Southern California on account of his little boy's health. COCHRAN, George (Meth.), to Santa Monica, Cal. Accepts. FERNER, John W., accepts call to Hampton, Io. FRIZZELLE, John W., Waseca, Minn., to Cresco, Ia. Accepts. GANE, W. H., Ontario, to Peterboro, N. H. Accepts. HITCHCOCK, Philo, accepts call to Highmore, S. D. HUDSON, D. A., to Miller's Falls, Minn. Accepts. HURLBUT, Henry C., Howard City, Mich., to Northport. Accepts. JENKINS, E. H., Syracuse, N. Y., to Bloomfield, Ct. Accepts. JOHNSON, Frank L., Uniontown, Pa., to Park Place and Ark Vale, Omaha, Neb. Accepts. MILLER, S. A., Creston, Io., to Eldon. Accepts. PANGBURN, Lycurgus E., Lisle, N. Y., to Morrisville, Pa. Accepts. PARKER, George K., Constantine, Mich., to Santa Barbara, Cal. PERKINS, Sidney K., Andover, Mass., to First Ch., West Springfield. POST, W. Stanley, Ironville, N. Y., to South Granville, N. Y. Accepts. ROBERTS, J. G., to Ogdensburg, N. Y. Accepts. SHERK, Abram B., Kingsville, O., to East Ashford, N. Y. Accepts. SINCLAIR, C. E., accepts call to DeWitt, Io. SLANEY, Joseph H., Richfield, O., to Arlington St. Ch., Akron. Accepts. WASHBURN, George Y., Hancock, Mich., to Waterville, Me. WASHINGTON, Alonzo G., accepts call to Leigh, Neb., withdrawing acceptance to Strong. WILLETT, George, Redlands, Cal., to San Luis Obispo. Accepts. WOOD, Samuel, Salina, Kan., to Havelock, Neb. Accepts.

Ordinations and Installations.

COKELEY, B. F., i. Oct. 23, Southbury, Ct. Sermon, Rev. J. L. R. Wyckoff; other parts, Rev. Messrs. J. S. Zelle, J. A. Freeman and J. D. Smith. HAVENS, Charles E., i. Nov. 2, Newton Highlands, Mass. Sermon, Rev. Wolcott Calkins, D. D.; other parts, Rev. Messrs. H. J. Patrick, D. D., J. M. Dutton, Calvin Clever and G. D. Phillips. HILTON, Charles A., i. Nov. 1, Randolph, Mass. Sermon, Rev. E. K. Alden, D. D.; other parts, Rev. Messrs. L. V. Price, A. H. Quint, D. D., F. A. Warfield, J. V. Clancy and W. L. Tenney. LEAVITT, Burke F., i. Nov. 1, Melrose Highlands, Mass. Sermon, Rev. H. H. Leavitt; other parts, Rev. Messrs. Elijah Harmon, A. G. Bale, G. R. Leavitt, D. D., and Arthur Little, D. D. STIMSON, Henry A., i. Oct. 31, Broadway Tabernacle, New York, N. Y.

Resignations.

BATTEY, George J., Cortland, Neb. CHEVIE, Ernest C., Iron River, Wis. His future address will be St. Francis, Chichester, Eng. COLBY, John, South Natick, Mass. DEAKIN, Samuel, Hay Springs, Neb. FISK, Piny H., Graceville, Minn. FORSYTH, J. Frank, Danversville, N. Y. JONES, Robert G., Paysonville, Minn. PIERCE, Nathan W., Farwell, Mich. PRUDDEN, Theodore P., Leavitt St. Ch., Chicago, Ill. SMITH, L. Adams, Sanborn, N. D. VAN ALSTYNE, J. Sylvester, withdraws resignation and remains at Genoa, Neb. WEEDEEN, William O., Upper Montclair, N. J.

Churches Organized.

SAN FRANCISCO, Cal., Seventh Ave. Sixteen members. Rev. Philip Coombe in charge. WARRENSBURG, Ill., Oct. 27. Twenty-six members. WEAVERVILLE, Cal., Oct. 13. Twelve members.

ADDITIONS TO THE CHURCHES.

	Conf. Tot.		Conf. Tot.		
Amherst, Mass., College,	5	31	Farnam, Neb.,	18	20
Averyville, Ill.,	36	36	Frankfort, Mich.,	1	7
Barnesville, Minn.,	3	4	Freedom, Me.,	—	3
Bern, Ct.,	6	8	Friendship, N. Y.,	4	4
Big Prairie, Mich.,	5	5	Harrison, Mich.,	7	8
Boston, Mass., Berkeley Temple,	11	32	Hyde Park, Mass.,	—	4
First, Charlestown, Mass.,	4	4	First,	—	4
Maverick, Shawmut,	2	6	Malden, Mass., First, 4	7	
Walnut Avenue,	4	12	Medford, Mass., Myrtle,	—	4
West Roxbury,	3	12	Minneapolis, Minn.,	4	6
Winthrop, Union,	3	7	Newton, Io.,	—	8
Bridgeport, Ct., Park Street,	5	6	Pickrell, Neb.,	3	3
Brookton, Mass., Cedar Bridge, Mass.,	8	10	Portland, N. D.,	—	3
Pilgrim,	4	8	Sinclairville, N. Y.,	3	4
Cedar Rapids, Io.,	7	7	Stanton, Mich.,	—	5
Chelsea, Mass., Central,	4	6	Stoneham, Mass.,	1	4
Concord, N. H., First, 12	21	21	West Newton, Mass.,	3	4
Cortland, Neb.,	2	4	Whitman, Mass.,	5	11
Dougherty Station, Cal.,	3	4	Winburne, Pa.,	—	12
Edwardsdale, Pa.,	32	53	Woodward, Okl.,	—	11
Bethesda,	53	28	Worcester, Mass.,	—	5
Emmettsburg, Io.,	—	28	Bethany,	—	5
Everett, Mass., Mystic Side,	7	17	Central,	—	5
			Piedmont,	—	1
			Pilgrim,	—	8
			Plymouth,	—	8
			Eight churches with	—	4
			two or less,	—	12

Conf., 267; Tot., 499.

Total since Jan. 1. Conf., 12,798; Tot., 27,324.

FROM THE HAWKEYE STATE.

It is not an easy matter to make a diagnosis of the political situation in Iowa even when one is in the midst of the conflict. Some papers outside of the State speak with a degree of confidence that they would not entertain if they were nearer the seat of war. That the Republican party has receded from the high position held for ten years on the temperance question is certain; just how far is not so certain. Some Republican papers that seek to dictate the policy of the party described the State convention as one of the utmost harmony. As a matter of fact the temperance plank was adopted after a most bitter contest. The vote was 613 to 590, not a large majority. Many of the defeated delegates at once declared that a Republican convention had gone Democratic. There are many yet who feel that the action of the convention practically admits that the Republicans have been wrong in this contest of ten years and that the saloon keepers have been right.

It is a little amusing to notice how differently Republican papers interpret the platform. One paper in a river town said, immediately after the convention: "Ever since several hundred German Republicans left the party in 1882 because of prohibition they have promised to return to the party when it dropped prohibition and advocated license principles. The Iowa Republican platform this year is exactly what the Germans have declared they wanted. If they do, and thus show good faith, the party will never again return to prohibition as one of its principles." Another Republican paper immediately after the convention declared that prohibition was now dead and an Iowa man could once more place his name upon a hotel register in Chicago without being ridiculed as a prohibition crank. Another paper that advocates the election of the Republican nominee as the best thing to be done under the circumstances declared after the convention that Jackson was as good a man as could be found to talk prohibition in the interior counties and license in the river counties. Ex-Governor Larrabee says that the temperance plank in the platform was a great mistake, but that he will support the Republican nominee as the best thing that can be done. Most Republican papers talk in a very different way concerning the platform. They say that it was adopted in the interest of true temperance, that there is no desire to give up prohibition where it is enforced, but that they want power to control the sale of liquor where the law is defied. My own observation is that the Republicans who have opposed prohibition for ten years, ridiculed it and stood in the way of its enforcement are all among the 613 who voted for the local option plank of the party or are in sympathy with it. The campaign has degenerated into a bitter personal contest.

One may seriously ask the question, What will the temperance cause gain by putting the Democrats into power? Nothing at all. They stand committed, as a party, to license. They want \$500 of the license to go to the county that votes the license. This looks like a bid for votes among the farmers. Governor Boise, in his public speeches, continues to plead for the brewers, who have been wronged in his estimation. He says they were induced to come here and invest their capital and were then driven from the State with a loss of their property. There is a semblance of truth in what he says, and only a semblance. Every one who has gone into the liquor business in Iowa in the last twenty-five years knew it was a risky business. The brewers took their chances and, as a class, grew rich. Why does our governor, who is personally a good man, plead so earnestly for the brewers while

he fails to raise his voice in behalf of the widows and orphans, made such by the nefarious liquor traffic? For my own part, I think it would be the right thing to compensate the brewers for any loss of property the law may have caused them. First, however, as a matter of justice, they should reimburse the State for the increase of taxes which their business caused and render proper compensation to all the families that have directly suffered from the iniquitous traffic. When the brewers shall have done this it will then be time to talk about compensating them for loss of property. However the election may go this fall, the temperance question will continue to be the most vital question of the day.

Iowa College is having a prosperous term. Dr. G. D. Herron of Burlington has won a national reputation by his pen. He began his work in the chair of applied Christianity in September under favorable circumstances and already a good degree of enthusiasm has been awakened in that line of study. In August the trustees also elected Rev. Charles Noble of Charles City to the chair of English literature and he is putting his soul into the work. He was one of the most successful pastors in the State. His work at Charles City was strong in every particular. He will add strength to the already strong faculty. The students of the college have recently sent forth a dainty volume of poems with the title, Under the Scarlet and Black. The verses were selected from the college paper and the volume is the first of the kind ever sent forth by a Western college. The little book is a credit to the institution. Some of the poems have real merit and give promise of greater achievements in the future.

W. W. G.

IMPORTANT ACTION AT SMITH COLLEGE.

It is often claimed that college life tends pre-eminently to develop the intellectual side of students to the disparagement of their spiritual growth. That this is not always the case was shown by a movement among some of the students of Smith College, Northampton, that took concrete form last week.

The girls have always attended the city churches, but up to this time have had little or no identification with them. A week ago fifteen of the students, after talking with the pastor, Rev. Paul Van Dyke, expressed a desire for a closer union with the Edwards Church. The members of the congregation have always given us a cordial welcome, and yet there has been a feeling among some of us, at least, that we were only visitors. The pastor presented our request to the church, which acted upon it at once, unanimously voting that the following covenant of Christian living be sent to all the college students who attend the Edwards Church:

Having chosen this as your church during your college course, you are come, in the name of Jesus Christ, to enter into our covenant of Christian living. Those of you who are members of the church in other places desire to have here also a home with the brethren of Christ. And those of you who are not members of the church, knowing in your hearts that Christ is the great teacher of truth and righteousness, are willing to confess Him as your Master.

You promise to learn of Him and try to live according to His teaching. You agree to strive to put out of your life what you believe would displease Him or dishonor His name and to be faithful to those things which help you to be loyal to Him, and you pray that He may lead you to the fullness of truth.

Last Thursday evening those who were desirous to take this covenant met in the chapel of the church, about 125 being present, and at the close of a short but impressive service the pastor read the following words of welcome from the church:

Because of this promise of loyalty to Christ, we receive you gladly to our fellowship as His disciples. We have no desire to sever

your connection with any other church, or to pledge you to anything but faithfulness to our common Master, but we are glad to bid you welcome among us, to tell you that our church is yours, and to rejoice in the hope that you will answer our hearty welcome to all our gatherings by coming whenever it will be helpful to you, and by always feeling that you are at home with us. The expression of your sympathy with our purpose to strengthen the kingdom of Christ is very grateful to us, and in return we promise you our counsel and help whenever you wish it, and our prayers and sympathy at all times. And we join in your hope that Christ will lead us all, day by day, to a deeper faith and a purer life.

The next evening at preparatory lecture the names of the students who signed the covenant were read. There being an unusually large attendance of the college students and the cordial way in which we were received made us feel that we were really at home.

In this instance, at least, the lives of college girls are not so one-sided as is claimed, and yet this is only one of the many ways in which the girls show their interest in Christian work.

H. I. W.

THE BIBLE—A TEXT-BOOK ON SOCIOLOGY.

Prof. A. B. Curtis has begun, in the *Christian Leader*, a series of essays on Biblical Sociology, which promise to be exceedingly valuable. He gives the reasons why the Bible is today the best text-book on sociology:

It is the broadest, most impartial, most fertile in suggestion of all the books. It contains a complete history of an important branch of the race from the very lowest beginnings to a position of eminence in the civilized world. Minds of varying degrees of insight have struggled to outline for us in the pages of the Bible the causes of the successes and reverses of their people. The intensely religious man, who makes all hinge upon the obedience or disobedience to the divine commands, has his say. But the man of practical wisdom, who takes account of natural causes and inclines to place the chief stress upon them, is also allowed to speak in the pages of the Bible. The lawyer who insists upon taking the people no faster than they can go is there. The Old Testament contains a half-dozen civil codes of growing complexity, each building upon the preceding, casting away what has become useless, adding higher motives to the old commands and here and there enjoining a new one. We see the priest who is satisfied if the people pay their dues, and we see by his side him who is truly zealous for the Lord's service. Above all we see the idealist, the preacher of righteousness, the prophet toiling laboriously on in season and out of season, attacking with vigor whatever has about it the smell of corruption, whether in private life or public, in church or in State, at home or abroad. The same prophet is really the creator of the law and the formulator of the ritual. It is he who wins for his people an ever truer conception of God; it is he who reveals more keenly the true relations of a man to his neighbor. It is he to whom the Lord speaks, and when God will speak His prophets cannot hold their peace.

Biblical sociology, then, is sociology with a soul. It cannot be a bare natural history of human progress. It is dynamic as well as static. It is prophetic as well as historical and critical. It cannot be content with what has been or with what is. It is equally concerned with what ought to be.

Notices.

Religious and ecclesiastical notices in an abbreviated form are inserted without charge. The price for publishing such notices in full is ten cents a line (eight words to the line).

NO BOSTON MINISTERS' MEETING, Nov. 13.

THE LADIES' PRAYER MEETING in the rooms of the Woman's Board of Missions every Friday at 11 A. M.

BOSTON EVANGELICAL ALLIANCE, Bromfield Street Church, Boston, Nov. 13, 10 A. M. Speaker, Rev. Isaac J. Lansing. Subject: Sound Doctrine Imperilled.

HAMPDEN EAST AND HAMPDEN WEST ASSOCIATIONS, Massasoit House, Springfield, Nov. 14, 9:30 A. M.

PLYMOUTH ASSOCIATION, Kingston, Nov. 21, 10 A. M.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset St., Boston.

BENEVOLENT SOCIETIES.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2, Congregational House. Miss Ellen Caruth, Treasurer; Miss Abbie B. Child, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32 Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Sarah K. Burgess, Treasurer.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by THE MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset St., Boston. Langdon S. Ward, Treasurer; Charles E. Swift, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 151 Washington St.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY.—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Plante, Treasurer, 59 Bible House, New York. Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—The Missionary Department employs Sunday school missionaries, organizes schools and aids those that are needy by gifts of Sunday school helps and other religious literature. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South, and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 151 Washington St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

AMERICAN EDUCATION SOCIETY.—(Carrying on the work hitherto done by College and Education Society and New West Education Commission.) E. A. Studley, Treasurer. Offices, 10 Congregational House, Boston, and 151 Washington St., Chicago. Aids needy colleges and academies, also students for the ministry. Plants and sustains Christian schools in the Rocky Mountain region. Collegiate institutions recognized: Pacific University, Whitman, Yankton, Rollins, Fargo and Pomona.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. W. Hittler, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct.

FORM OF A BEQUEST.

I bequeath to the "True Foes of the National Council of the Congregational Churches of the United States," a body corporate chartered under the laws of the State of Connecticut (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

BOSTON SEAMAN'S FRIEND SOCIETY, founded December, 1827; chapel, 287 Hanover St.; chaplain, Capt. S. S. Nickerson; furnishes loan libraries and religious reading to vessels, and distributes clothing and other necessities to shipwrecked and destitute seamen and their families. Chapel open day and evening. Branch mission, Vineyard Sound. Contributions of second-hand clothing, weekly papers and monthly magazines solicited, and may be sent to the chapel, 287 Hanover St. Contributions to sustain its work are solicited, and remittances may be sent to B. S. Snow, Corresponding Secretary, Room 22, Congregational House.

Rev. ALEXANDER MCKENZIE, D. D., President.
GEORGE GOULD, Treasurer.
BARNA S. SNOW, Corresponding Secretary.
Congregational House, Boston.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: To improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES H. TRASK, President.
Rev. W. C. STITT, Secretary.
W. C. STUBBS, Treasurer.

THE AMERICAN SUNDAY SCHOOL UNION, established 1824, organizes Sunday schools and does general mission work, more especially in rural districts. Its work is interdenominational, to help all churches of Christ. The legal form of bequest is, "I give and bequeath to the American Sunday School Union established in the city of Philadelphia, — dollars." Contributions may be sent to the secretary for New England, Rev. Addison P. Foster, D. D., No. 1 Beacon Street, Room 85, Boston. Post office address, Box 1632.

RESOLUTIONS CONCERNING REV. R. P. GARDNER.

These resolutions were adopted by the members of the Congregational church of Marion, Mass., Oct. 10, 1893, after accepting the resignation of Rev. R. P. Gardner:

Whereas in the providence of God it has seemed best that the labors of our pastor, Rev. R. P. Gardner, with this church and society should cease, therefore,

Resolved, That we desire to testify to his faithful and devoted service to the cause of Christ and his church during his pastorate in this place, to his faithfulness in preaching the gospel of Christ, to his zeal and earnestness in all that pertains to the best interests of the church, to his tender sympathy with the afflicted in their time of sorrow and to his just and constant walk among us which has procured for him so many valuable friends and commandeth the respect of all.

Resolved, That while we regret the loss of this good pastor and his estimable wife, we cheerfully recommend him to all evangelical churches as a true and zealous preacher of the gospel, sound in doctrine, an earnest worker in the church and a faithful follower of our Lord and Saviour Jesus Christ.

Resolved, That a page of the church records be devoted to these resolutions, a copy thereof to be placed in the same and the same be published in the evening *Standard* of New Bedford and also the *Congregationalist*.

Signed by the Committee on Resolutions (W. C. GIBBS, GEO. I. LUCE)

The Congregationalist Services, No. 2.

An Order of Worship commemorating the Pilgrim Fathers.

(For the season of Forefathers' Day.)

ORGAN PRELUDE.

MINISTER.—I will extol thee, my God, O King;
And I will bless thy name forever and ever.
One generation shall laud thy works to another,
And shall declare thy mighty acts.
Thy kingdom is an everlasting kingdom,
And thy dominion endureth throughout all generations.

PEOPLE.—Trust in him at all times, ye people;
Pour out your heart before him:
God is a refuge for us.

CHANT. [When this portion of the Venite is not chanted it will be read by minister and people in unison.]

O come, let us sing unto the Lord.—VENITE.

HYMN. [The congregation will rise and sing.]

Blest be thou, O God of Israel.—AUTUMN.

Our fathers trusted in thee:
They trusted and thou didst deliver them.

MINISTER.—I will open my mouth in a parable;
I will utter dark sayings of old:

PEOPLE.—Which we have heard and known,
And our fathers have told us.

[These readings are continued by use of the following passages, which are printed in full in the services as published in pamphlet form: Ps. 78: 4, 7, 12; 1 Chron. 16: 19-22; Ps. 105: 24, 43; 78: 13, 15, 38, 39, 52, 53, 55, 72.]

HYMN. [The congregation will sing without rising.]

Let children hear the mighty deeds.—ST. MARTIN.

PRAYER. [A brief extempore prayer, or the following prayer, may be said by the minister.]

MINISTER.—Let us pray.

Almighty God, who in former time leddest our fathers forth into a wealthy place, and didst set their feet in a large room, give thy grace, we humbly beseech thee, to us their children, that we may always approve ourselves a people mindful of thy favor and glad to do thy will. In the time of our prosperity temper our self-confidence with thankfulness, and in the day of trouble suffer not our trust in thee to fail; all which we ask for Jesus Christ's sake. Amen.

The lines have fallen unto me in pleasant places;
Yea, I have a goodly heritage.

MINISTER.—We have heard with our ears, O God, our fathers have told us
What work thou didst in their days, in the days of old.

PEOPLE.—Thou didst drive out the nations with thy hand and plantest them.
For they got not the land in possession by their own sword,

Neither did their own arm save them:

But thy right hand and thine arm,
And the light of thy countenance,

Because thou hadst a favor unto them.

The land whither thou goest in to possess it, is a land of hills and valleys, and draweth water of the rain of heaven; a land which the Lord thy God careth for; the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year.

The eternal God is thy dwelling place
And underneath are the everlasting arms.

Israel dwelleth in safety,
In a land of corn and wine.

Happy art thou, O Israel:
Who is like unto thee, a people saved by the Lord!

HYMN. [The congregation will rise and sing.]

My country, 'tis of thee.—AMERICA.

Because he loved thy fathers,
Therefore he chose their seed after them.

MINISTER.—Ask now of the days that are past, whether there hath been any such thing as this great thing is. Hath God assayed to go and take him a nation from the midst of another nation, by trials, by signs, and by wonders and by war, and by a mighty hand, and by an outstretched arm? Unto thee it was shewed that thou mightest know that the Lord he is God.

MINISTER AND PEOPLE IN UNISON.—

And it shall come to pass if thou shalt hearken diligently unto the voice of the Lord thy God, that the Lord thy God will set thee on high above all the nations of the earth: and all these blessings shall come upon thee and overtake thee. Blessed shalt thou be in the city and blessed shalt thou be in the field. Blessed shall be thy basket and thy kneading trough. Blessed shalt thou be when thou

comest in, and blessed shalt thou be when thou goest out. The Lord shall make thee the head and not the tail; and thou shalt be above only and thou shalt not be beneath.

MINISTER.—But it shall come to pass, if thou wilt not hearken to the voice of the Lord thy God, the stranger that is in the midst of thee shall mount up higher and higher; and thou shalt come down lower and lower.

[When this response is not chanted it will be read by minister and people in unison.]

O Lord | save thy | people || and | bless thine | herit | age || Gov | ern | them || and | lift them | up for | ever.

MINISTER.—Thou broughtest a vine out of Egypt. Thou didst drive out the nations and plantedst it.

PEOPLE.—Thou preparedst room before it,
And it took deep root and filled the land.

The mountains were covered with the shadow of it,
And the boughs thereof were like cedars of God.

She sent out her branches unto the sea,
And her shoots unto the river.

Turn again we beseech thee, O God of hosts:
Look down from heaven and behold and visit this vine,

And the stock which thy right hand hath planted
And the branch that thou madest strong for thyself:

Let thy hand be upon the man of thy right hand,
Upon the son of man whom thou madest strong for thyself;

So shall we not go back from thee.

HYMN. [The congregation will rise and sing.]

O God, beneath thy guiding hand.—DUKE STREET.

PRAYER. [By the Minister.]

[Here may be introduced when desired a musical response by the organ or by a choir.]

SCRIPTURE LESSON.

ANTHEM. [Choir.]

*[Or the following hymn may be sung.]

*For all thy saints, O Lord.—ST. THOMAS.

ADDRESS OR SERMON.

CLOSING SERVICE.

Help us, O God of our salvation,
Deliver us and purge away our sins.

MINISTER.—But ye are an elect race, a royal priesthood, a holy nation, a people of God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvelous light: which in time past were no people, but now are the people of God.

MINISTER.—Now faith is the assurance of things hoped for, the proving of things not seen.

PEOPLE.—For therein the elders had witness borne to them.

These all died in faith, not having received the promises, but having seen and greeted them from afar.

And having confessed that they were strangers and pilgrims on the earth.

God having provided some better thing concerning us, that apart from us they should not be made perfect.

MINISTER AND PEOPLE IN UNISON.—

Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and perfecter of our faith.

HYMN. [The congregation will rise and sing.]

O God of Bethel, by whose hand.—AZMON.

BENEDICTION. [The congregation seated and bowing down.]

Grace, mercy and peace abound to us and the whole Israel of God throughout the world, through our Lord Jesus Christ. Amen.

[The Amen may be sung as a response by a choir.]

ORGAN POSTLUDE.

NOTE.—The above Order of Worship is published as an eight-page pamphlet, with hymns and music printed in full. Price 100 COPIES, 60 CENTS, postpaid; less than 100 copies, one cent each, postpaid. The Congregationalist Services are issued semi-monthly—a complete service, with music, in each issue. Subscription price, season of 1893-94, 25 cents.

No. 1. A service of Thanksgiving, now ready. No. 3. Published Nov. 23, a service for Christmastide. Address all orders, which must be accompanied by cash, to

THE CONGREGATIONALIST, 1 Somerset Street, Boston.

OUR POLITY IN PRACTICE.

DUTIES OF INSTALLING COUNCILS.

1. Does the presence of a majority of the churches having right of membership in an ecclesiastical council constitute a quorum if some are represented by pastor only and others by delegate only?

2. If a church on receiving letter missive takes no action and no delegates are appointed and neither pastor nor delegate attends, should the church be included amongst those having right of membership in the council and from which a majority must be obtained to make a quorum?

3. If when a council convenes "to examine candidate, review proceedings and advise in reference to the same and, if judged expedient, to assist in installation and ordination services" and proposed arrangements for public ordination or installation services cannot be carried out owing to absence of expected pastors, those present not wishing to take public ordination sermon, etc. (1), should council proceed to examination of candidate, review of proceedings and advise in reference to same, suggesting postponement of public services, leaving arrangements to the church concerned, or (2) should they for reason stated disband without doing anything in the matter?

1. A church is represented in council if either pastor or delegate is present. We have always held that a majority of churches constitutes a quorum, whether or not individuals invited are present.

2. All the churches invited must be included in computing the majority.

3. A council thus convened is officially ignorant of the absence of those expected to take part and of any unwillingness of those present to share in the public services. It is the duty of the council to proceed to do what it is called to do. Instances must be very rare in which when a council, duly called to examine a candidate, finds his qualifications satisfactory and advises his installation persons cannot be found willing to assist in the public services. It is not necessary that those taking part in these services should be members of the council. But where postponement is desired by the church, it is in order for the council to adjourn to a date mutually agreed upon.

COMPOSITION OF COUNCILS.

Now that our churches are adopting the plan of inviting on a council often more than half as many individuals, representing no churches, as they have churches, is there anything to prevent a church that might wish it calling on its council, say, three-quarters selected individuals to one-quarter churches, or even a larger proportion of individuals? And would that be, or is it now, properly styled a "council of churches?" E.

Inviting individuals as members of councils, at least in any considerable numbers, is an undesirable innovation upon Congregational customs. The practice has sprung up, in part, from the desire of candidates for installation to offer courtesy to personal friends; in part, to include individuals who are to take part in public exercises, and, occasionally, from a desire to have the advice of experts in perplexing questions about which councils are sometimes called. But it is not necessary that persons invited to take part in installation services should be members of the installing council; and in other cases, when the attendance of any individual is desired for good reasons, an invitation to the church of which he is a member may easily be given so as to arrange for his appointment as delegate. It is quite proper for churches to decline to be represented on councils where a large proportion of the invitations are sent to individuals, and in cases where they are likely to be overpowered by individuals we think churches ought to refuse to attend.

A PITIABLE sight it is to see an infant suffering from the lack of proper food. It is entirely unnecessary, as a reliable food can always be obtained; we refer to the Gail Borden Eagle Brand Condensed Milk. The most successful and nourishing infant food.

SWEET CHARITY, the oil painting by Ferris, which attracted so much attention at the Artists' Exhibition in New York, has been purchased by the publishers of the Youth's Companion and reproduced in colors. They are sending this to each new subscriber who sends them his subscription. It is a fine reproduction of this beautiful work and is sure to be much admired.

FROM ENGLAND.—The "cosy corner" is an English institution. It is one of the regular pieces of furniture in every London cabinet-maker's shop. Paine's Furniture Company has now secured a few for this country, and one of them is advertised in another part of this paper. The "cosy corner" is one of the most fascinating pieces of furniture ever contrived.

NEW YORK

Gleanings From Our Mail Bag.

A Variety of Personal Opinion.

IS THE PLAIN ADVICE GOOD ADVICE?

In a recent article in the *Congregationalist* on Some Plain Advice to Pastorless Churches the writer, among other things, would have the churches "remember" that "out of the two or three score of letters speedily received" those written by ministers themselves are, "as a rule," from men whose "merits other churches have failed to appreciate." And as to letters of recommendation he advises a "little skepticism," for "probably a large proportion were prompted by a suggestion from the party interested, and the writers in not a few instances have been moved by personal friendship rather than by their best judgment."

What, are these fifty or sixty ministers whose names come before any and every pastorless church "as a rule" or a "large proportion of them" so unworthy of confidence as this writer would have the churches believe? Are they really such frauds and cranks and tricksters as is here assumed? It is a relief to find that the writer brings forward no evidence to sustain his charge, that it is only his opinion; and it is a further relief to know that it is simply the opinion of a "ministerial bureau."

No SOLON.

HONORARY DEGREES.

A correspondent anxious to see a greater carefulness in the conferring of degrees, and disturbed because of the methods generally employed at present, makes this suggestion:

The difficulty can be easily remedied under the university extension plan. Let the colleges and universities agree on definite courses of studies for each degree and throw them open to all, and then whenever any person has completed the prescribed course he or she may pass an examination, under the supervision of any college or university, and receive the corresponding degree. In this way the degree would signify something and be of value. It would also give all an equal chance and stimulate study. Certainly, any person who is not willing to earn a degree by honest work, so that when he shall receive it there shall be an honest significance in it, is not worthy to have it attached to his name, and whosoever does earn a degree is justly entitled to receive it. Let the days of honorary degrees, therefore, come to an end and the day of honest work and the truthful significance of titles be inaugurated. There may be for a time fewer D. D.'s and LL. D.'s, but the world will be the better for it.

M. E. D.

THE RACE QUESTION AT THE SOUTH.

A pastor of a negro Congregational church in Knoxville, Tenn., pleased with our recent editorial on White and Negro Churches in Georgia, writes:

It is certain that here at the South there is no demand for social equality, nor for any unwelcome intrusion on the part of colored people into white churches. On the other hand, it would seem that on the simple, fundamental principles of the gospel there could, and should, be a fraternal recognition by which white ministers and churches would cheerfully illustrate the religion of Christ in giving encouragement to the colored churches through the personal efforts of white pastors and laymen and such meetings of delegates in convention as would enable both races to understand each other and co-operate along certain lines in the great missionary work which lies at our doors. The truth is, however, that there exists an ultra caste and race prejudice which absolutely ignores everything humane or Christian. In not a few instances ministers of Presbyterian, Baptist and other Southern churches accept invitations to "fill negro pulpits." The First Presbyterian Church, Memphis, has for many years past carried on a colored Sunday school in its Sunday school rooms in the afternoon, the teaching force being made up of men and women of that church. And while there is abroad a peculiar fear of anything which may tend to "social equality," still not a few facts may be found to prove the exceeding heat and rancor of Rev. James Davis of Atlanta and of the Han-nay Grove Church. A mischievous, political temper pervades the whole thing and no attempt is made to reconcile this extreme position with the principles of the gospel of Christ. We are often puzzled with the question as to the kind of reception which would await the Man who "ate with publicans and sinners," once upon a time, should He happen to come

through the South and visit the colored churches in a friendly way. B. A. IMES.

A CHAPTER FROM REAL LIFE, WITH SEVERAL MORALS.

It is Saturday afternoon and we are in the home of a disabled home missionary who is without a parish and with no income. The family purse is empty. How shall it be replenished? How shall the family be carried through Sunday without supplies? Less than two dollars owed by a neighbor, who has the money and promises to pay soon, would more than supply the want. Late in the afternoon a neighbor brings the gift of a few vegetables. These will furnish the Sunday dinner.

On Monday a letter is withheld from the mail; there is no money for the postage. In the afternoon a neighboring minister of brotherly spirit, making a friendly call, puts \$2 into the family treasury. This is his third gift since the disablement. Later the neighbor pays \$1 on his account. Friday's mail brings \$1.50 from distant friends. Saturday night the income for the week has been \$4.50, supplying the need of four persons.

The next week comes a letter from old and dear friends. They are near and will spend a half day at the home if convenient, coming by rail after dinner and taking the return train in the evening. Shall the minister's wife say no? The only reason for refusal will be inability to provide the simple supper. To say yes seems to require either borrowing money or purchasing on credit. The reply must be sent Tuesday morning. On his return from mailing an affirmative answer, the husband brings a gift acceptable at any time—doubtless and trebly so now—a basket of beautiful peaches. At noon a friend sends cake and provisions. What was lacking for the entertainment is thus supplied. The visit was a source of pleasure to all and at parting one dollar was put in the hand of the wife.

At this juncture a letter is received inclosing a draft for \$50, with cheering words from the treasurer and the executive committee of the State Ministerial Relief Fund. To these friends, with their insufficient resources, the relief as it came to them has seemed like the miracles of the Old Testament. None of these gifts had been anticipated. The last was entirely unsought and unexpected.

Reflections. (1) A part of your one-tenth may become ten-tenths to another. (2) The Lord may use you as the one through whom He will say, "The barrel of meal shall not waste neither shall the cruse of oil fail." (3) Remember the pastor's salary and the Ministerial Relief treasury. (4) Pay what you owe.

ANCIENT ERRORS ABOUT CHRIST.

I was much interested in reading the editorial on Ancient Errors about Christ Revived. Please give your readers the names of the church histories which discuss these heresies fully and ably, such as are recognized among the best standard works of modern times.

J. W.

Neander's History of the Christian Church is a standard work, with thorough treatment of doctrinal developments. Simpler, and not less thorough, is Schaff's History. See especially Vol. II., Ante Nicene Christianity, and Vol. III., Post Nicene Christianity. See also Schaff's Christ and Christianity. Briefer treatment of the same subjects will be found in Fisher's History of the Christian Church, one volume. Matheson's Growth of the Spirit of Christianity, two volumes, is interesting in the same line.

MINISTERS' SALARIES SURRENDERED.

We have read a recent item in the *Congregationalist* in which it was stated that a certain New England pastor had proposed a reduction of his salary, "following the example of two or three Western pastors." It has caused some quiet merriment, for ever since the Baring's failure three years ago several thousand Western pastors have taken less than their nominal salaries from time to time, and just now the pastor who does not reduce his claim on the people is the exception among his brethren. During the severe drought of 1889-90 the pastors in the impoverished districts stood by their people who had nothing to give them, and their brethren in the more favored districts freely gave to them and their people the

necessaries of life. More than 8,000 were fed, clothed and warmed and Nebraska made no appeal for outside aid, although money was hard to get and the period from harvest to harvest was long.

The faithful pastors will joyfully share the privations of their people. Meanwhile, it might be well if some of the good people in the East who have in times past received interest at high rates on investments in the States north of Kansas City would aid the Home Missionary Society in the support of its missionaries.

Omaha.

JOSEPH T. DUREY.

A DEFENSE OF THE RENTAL SYSTEM.

I was interested in the communication of the "young pastor," who seems much disturbed by not having been given one of the floor seats in a (probably very popular) church in Chicago, where the custom is to let pews. Knowing by experience (even in Chicago) how much better one feels to be shown into one of the better seats in the body of the church than into a gallery seat, I do sympathize somewhat with his human nature. But evidently the brother did not stop to think that (as rented pews were evidently the custom in that church) possibly those who, year in and year out (fairs or no fairs), by that method secure their home there and maintain the service might think that, instead of turning themselves and families out of church for the benefit of strangers who, out of curiosity and a desire to be entertained, chose the most desirable place to visit on Sunday, it might be just the time to show their regard and courtesy to any personal friends and relatives visiting them by making sure of a home feeling for them in their family church dwelling, for I think that there is no more trying position for host and friend than after assuring them that there is plenty of room and cordial welcome to be obliged to hunt around for a chance place.

I would like, however, to explain why many (myself among them) are so unwilling to give up the old idea of holdings in the house of the Lord. I was one of a family of eight children, and my father and mother loved, in the old-fashioned manner, the service and house of God and always (often with great personal sacrifice) hired a pew, which was expected to be filled with the family every Sunday, and was as much a home in church as the dwelling was all the week; and such were the usual conditions hereabout during all the years in which the standards of New England were built up that it was considered a part of the duties of a good citizen to help in this way to maintain the mutual relations between moral uprightness and good order in the community. Is it not true that from the time the community cut away from that idea and took up the looser one of catering to the feelings by an attempt to offer the service of the sanctuary free to others, who will consent, when nothing more desirable presents, to attend and occupy the best seats, coolly criticize and drop a nickel into the box, that the tone of religious life has constantly dropped, until today a large proportion of the membership of our churches are solely members in name, visitors, if you will, instead of dwellers in the house of the Lord?

I verily believe that many, very many, men and women in the days gone by, and today also, somewhat, have kept their loyalty to church and society solely because they were known as people who held seats in such and such a church and society, and if it had been only voluntary offerings whenever they were present, as free seats too often come to mean, trials and temptations would have swept them away. Further, there are certain expenses of a church that must be met; some one must meet them, and usually they are met by those who are always found with the harness on. Now, would those pastors who are so desirous of free seats be willing to risk their salaries on what was left after business bills are paid?

M. F. D.

MODESTLY SUGGESTED.

I am in the fullest sympathy with the spirit of the efforts which are everywhere made to bring people, and especially young people and those who seem to be not far from the kingdom, into immediate relations with the church. I have sometimes thought that some of our more zealous brethren—the Lord bless them and make them a thousand times so many as they be!—reason on this wise: The distance, measured by a spiritual standard, between the state of nature and the state of grace is so

great there is need of one or more way stations, if the figure will not be unkindly criticised, between the one and the other. Does not the multiplication of such organizations as Christian Endeavor Societies, Boys' Brigades, King's Daughters and Knights of King Arthur look a little, nay, a good deal, that way?

"Well," one may ask, "what of it? What harm is there in that?" Much, every way, but, chiefly and comprehensively, it is not only non-Scriptural but also un-Scriptural. There is no out and out "Thus saith the Lord" to be adduced, or these modes of procedure would never have found tolerance among these excellent brethren. But let us recall to mind cases on sacred record in which the souls of men are dealt with with reference to their entrance into fellowship with God and His people, and let us ask ourselves whether there is in the record the slightest suggestion, the barest germ principle, of such measures.

It would hardly be fair to cite the case in which our Lord Himself dealt with an anxious inquirer. The wretch agonizing at His side had to be admitted at the first call or not at all. There was, therefore, no chance, so to speak, to apply such measures as we are discussing. Yet so much as this can be drawn from the touching incident—the soul that desires salvation gets it in the twinkling of an eye when she applies to Christ. It will be said, and fairly, too, "The trouble is not all with the anxious or serious ones, it is with the indifferent that we are seeking to deal." Very well, and upon what principle? Certainly none other than that indifference is a condition or state of mind that is not to be recognized, certainly not organized into, at least, an annex to the church, but to be exercised in the potent name of Jesus Christ. Suppose we all try how much virtue there is in that name when invoked in the spirit of self-renunciation that prays and of distressed earnestness that fasts. Anything short of this, anything other than substantially this, will, I am confident, result in disappointment and in injury to the souls of men.

Hanover, Germany, September.

C. P. E.

ADVERTISE THE WEEK NIGHT MEETINGS.

A business man whose duties frequently call him to the city makes this capital suggestion:

I would like through your paper to suggest to the city churches the wisdom of advertising their week night meetings in some one of the daily papers. The country Christian often finds himself compelled to stay in the city over night and there is nothing like the prayer meeting to rest him after a hard day's work, but where shall he go? The papers are full of the advertisements of the theaters and concerts, but never a word of the prayer meeting. I would suggest that the ministers at their meetings decide upon some one of the papers to use, and perhaps a whole column could be used by all the churches and cheap rates obtained. It would be a great help to the country visitors, and perhaps the city churches would get a blessing, too.

C. H. W.

BOSTON MINISTERS' MEETING.

The subject of fellowship took a very practical form in the Ministers' Meeting last Monday morning from the fact that those who spoke are engaged in a series of fellowship meetings with several of the churches of Boston during the last week or more. Dr. Little thought there had been of late years a noticeable lack of hearty co-operation by the ministers and among the churches. United movement is necessary to lift the spiritual average, to strengthen the weak, to care for the neglected fields and to inspire the strong with consciousness of their opportunity to help. Rev. Dr. B. F. Hamilton, Rev. Messrs. Barton, Birnie, Bolster, Boynton and several others took part. The pastors of those churches which had already been visited by delegations from their sister churches made reports. It was felt that while only seventeen of the thirty-one churches of the city have joined in the movement this year its success is sufficient to warrant larger expectations in the future. Dr. Little announced that, as expressing the new spirit of fellowship, the six Dorchester churches are to hold a union communion service next Sunday afternoon. These meetings are one of the results of the Pilgrim Association, organized about a year ago, and the gatherings of Boston pastors and

their wives, at the last one of which this scheme was arranged and adopted.

BOSTON SUPERINTENDENTS' UNION.

The superintendents, at their monthly gathering in Berkeley Temple last Monday evening, had a free and easy discussion of various matters relating to the conduct of Sunday schools. The speakers were asked to set forth what had been tried successfully in their respective Sunday schools the past year and what had been tried unsuccessfully. There was apparently an aversion to dwelling on the latter phase of the subject, or else success has crowned most of the experiments of the past year, for more was said about the reasonably successful new ventures than about the deplorable failures. It was well said, however, that the man who makes five attempts and fails in four is one ahead of the man who never tries at all.

The first speaker, W. R. Bigelow, cited among the useful features of his Natick school an orchestra and a class of substitute teachers. He had also provided special instruction for the regular staff of teachers. E. B. Floyd of Brookline mentioned the use of chants and read a teacher's covenant, which he has found of help in binding the teachers to their duties. Dr. F. E. Bundy alluded to the value of printed introductory services, of picnics and of the Boys' Brigade. Other speakers offered further suggestions.

You shall not enumerate your brilliant acquaintances, nor tell me by their titles what books you have read. I am to infer that you keep good company by your better information and manners, and to infer your reading from the wealth and accuracy of your conversation.—Emerson.

Marriages.

(The charge for marriage notices is twenty-five cents.)

BROWN—HANNA—In Los Angeles, Cal., Oct. 17, by Rev. A. B. Brown, Herbert Filnt Brown, nephew of the officiating clergyman, and Harrette Hazel Hanna, all of Los Angeles.

HARLOW—WHALEY—In Milton, Nov. 1, by Rev. A. K. Teele, D.D., assisted by Rev. H. S. Huntington, W. Newton Harlow and Alice Amelia Whaley, all of Milton.

Deaths.

(The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.)

JORDAN—In Deering, Me., Oct. 15, Deacon William Jordan, aged 80 yrs. Rev. W. T. Jordan of Deering is an only son.

NUTTING—In Glenwood, Io., Oct. 25, of pneumonia, Celeste Eugenia Chandler, wife of Rev. John K. Nutting, aged nearly 55 yrs.

PARKHURST—In Brownhelm, O., Oct. 23, Cordelia James, a native of Stockbridge, Mass., and widow of Edward Parkhurst, formerly of Framingham, aged 86 yrs.

SARAH VAN VECHTEN BROWN.

Sarah Van Vechten, wife of the late Rev. Samuel Gilman Brown, D.D., died at Norwich, Ct., Oct. 15, in the seventy-fifth year of her age. Mrs. Brown was born June 15, 1819, in Schenectady, N. Y., where her father, Rev. Jacob Van Vechten, was long a pastor. She was married in 1839 to Prof. Edward Savage of Union College, who was soon taken away by death. In 1846 she was married to Professor Brown, at that time of Dartmouth College and afterward president of Hamilton, whom she survived eight years. She was a woman of generous heart, full of affection for her household and her wide family circle and of benevolence for all. She had a large, vigorous mind, and followed with intelligence public discussions of social, political and theological themes, moving with her time and keeping to the end a fresh interest in the progress of the world as an advance of the kingdom of God. She has left the memory of her noble Christian womanhood as her children's most precious legacy.

I Vote for Hood's Forty Years in the Ministry

Rheumatism, Dyspepsia and Insomnia—Great Benefit From Hood's Sarsaparilla.

"I have been taking Hood's Sarsaparilla for four or five months, and am satisfied that it is a very excellent remedy. I have been troubled with rheumatism more or less for a number of years. The rheumatism has been especially severe in my right arm between the elbow and shoulder, which has been so lame that I sometimes feared

I Should Lose the Use of it entirely. I was in this condition when I began to take Hood's Sarsaparilla, but I had not taken more than a bottle or two when I began to feel better, and when I had taken four bottles my rheumatism had entirely left me. Besides the rheumatism I,

Hood's Sarsaparilla Cures

like many others of sedentary habits—for I have been a minister of the Methodist Episcopal Church forty years—have been troubled with dyspepsia, but while taking the medicine my appetite has been good, food digested well and I have gained several pounds. I have also been troubled with insomnia, but since taking Hood's Sarsaparilla sleep much better."—Rev. W. R. PUFFER, Richford, Vt.

HOOD'S PILLS cure liver ill, constipation, biliousness, jaundice, sick headache, indigestion.



A "COSEY CORNER."

As you look at this "Cosey Corner" you can feel the pulses of comfort beating all through your body at eighty to the minute.

It is all made in one piece, and it fits into any corner in any room, taking no space that cannot easily be spared, and converting an un-

interesting waste into the most charming nook in the whole house.

You cannot overestimate the effect of one of these "cosey corners" in a room; it changes the whole apartment; it is odd and interesting; it is comfort-crammed and it is fashionable.

It is not expensive. Do not be frightened by the bugbear of economy. There is no reason why you should not own it as naturally as you would own a sofa. Price will not prevent you. Will you not see it at once?

NOW READY: General Catalogue for 1894; 288 pages; 300 illustrations. One copy to any address on receipt of five 2-cent stamps for postage.

Paine's Furniture Company,

48 CANAL STREET { South Side Boston & Maine Depot.

THE BUSINESS OUTLOOK.

While political exigencies have of late had much to do with spreading distorted and exaggerated notions of the business conditions and outlook of the country there can be no doubt that there has been a considerable improvement within the past few weeks, both as respects the volume of trade and the atmosphere about the counting-room and the mill. Bank clearings indicate a slight recovery during October from the extreme depth of trade during September, and since November was ushered in there have been more resurrections of mills, railroad earnings have shown improvement and the movement of commodities has been more free.

On the other hand, there is no mistaking the fact that the one great retarding influence still at work is the apprehension as to further legislation. The proposed new tariff laws, particularly, are a drawback upon trade, and especially upon trade in those sections where manufactures of protected articles constitute the chief industry. Importers, too, are constrained by the possibility of reduced tariffs to withhold their usual orders. And not till the new tariff law is in print, at least, with enough of discussion to reveal the drift of congressional opinion concerning it, will business men feel justified in making contracts for any length of time ahead or doing more than a hand to mouth business. Happily, the Washington dispatches all point to prompt and early action on the tariff on the part of the House of Representatives, with indications that the Senate will not offer any obstructions such as delayed the silver repeal bill.

Other matters of legislation are being pressed and some in which the business world will have great interest. Such, for instance, as bills regulating bank note issues, with a possibility that State bank issues will be made feasible. Bankruptcy and Pacific railroads bills are most urgently desired also, if they can be put into half desirable shape.

The low price of wheat and many other important commodities is a hard factor to surmount in making a turn in the tide of trade. With so large a part of the population depending upon the proceeds of sale of wheat, wool, corn, cotton and other direct products of the soil, and their power to consume restricted by the low prices obtained, it is difficult to hold very sanguine views as to anything like a boom in business for a long time ahead, certainly not till another crop is in sight, with, it is to be hoped, better prices for the farmers.

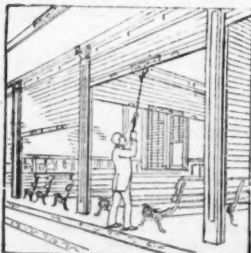
BIOGRAPHICAL.

REV. JULIUS YALE LEONARD.

Mr. Leonard died at Clifton Springs, N. Y., on Sunday, Oct. 23, after a brief illness. He was born at Berkshire, N. Y., June 12, 1827, graduated at Yale in 1851 and after spending two years at the Yale Theological Seminary he graduated at Andover in

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VENETIAN BLINDS IN ALL WOODS.

1855. He then took a course of medical lectures and offered himself as a missionary to the American Board in 1856. He was ordained at New Haven June 14, 1857, and two days later married Miss Amelia A. Gilbert, and July 7 sailed with her from Boston for Smyrna. After three years spent at Casarea, Mr. and Mrs. Leonard removed to Marsovan, in 1860. With the exception of a single visit to the United States he remained in missionary service for twenty-three years. In 1882, on account of enfeebled health, he was constrained to withdraw from the foreign service, living for a greater part of the time at New Haven, Ct., where he was well known and much beloved. The funeral service was held there on Nov. 2. Mr. Leonard was a Christian gentleman in every sense of the word and his heart was bound up in the work of missions, to which he gave the best years of his life. Not until his later years did he give up the hope that he should return to his loved work in Turkey. Many in the regions of Cappadocia and Anatolia, whom he had been the means of leading into the Christian life, recognized him as their spiritual father. Mrs. Leonard, the faithful and efficient associate of her husband in all his missionary life, survives him.

CATARH, NOT LOCAL, BUT CONSTITUTIONAL.—Dr. Dio Lewis, the eminent Boston physician, in a magazine article, says: "A radical error underlies nearly all medical treatment of catarrh. It is not a disease of the man's nose; it is a disease of the man, showing itself in the nose—A Local exhibition of a Constitutional trouble." Therefore, he argues, the use of snuff and other local applications is wrong, and while they seem to give temporary relief they really do more harm than good. Other leading authorities agree with Dr. Lewis. Hence, the only proper method of cure for catarrh is by taking a constitutional remedy like Hood's Sarsaparilla, which, reaching every part of the body through the blood, does eliminate all impurities and makes the whole man healthier. It removes the cause of the trouble and restores the diseased membrane to proper condition. That this is the practical result is proven by thousands of people who have been cured of catarrh by taking Hood's Sarsaparilla.

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OUR SERVICES are offered to those who hold mortgages made by insolvent Investment Companies and to those who are dissatisfied with their present representatives.

We attend to the collection of principal and interest of mortgages negotiated on property in this city and State, care for real property, collect rents, pay taxes, and in general do and perform such things as will best protect and advance the interests of clients.

We can furnish references in most parts of the East. Where the amount involved warrants it we will make an indemnity bond if desired.

Our wide experience in these matters, our knowledge of real estate values, and our extensive acquaintance in all parts of the State, enable us to render most efficient service for a moderate charge.

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\$15,000.00 cash dividends paid July 15, by draft on Chemical National Bank, our New York depository. Send for our last report.

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Eightieth Semi-Annual Statement, July, 1892.

CASH CAPITAL.....	\$3,000,000.00
Reserve Premium Fund.....	4,225,882.00
Reserve for Unpaid Losses, Claims and Taxes.....	889,941.78
Net Surplus.....	1,009,548.33

CASH ASSETS..... \$9,116,182.11

SUMMARY OF ASSETS.

Cash in Banks.....	\$193,631.78
Real Estate.....	1,363,781.37
Bonds and Mortgages, being first lien on Real Estate.....	608,739.27
United States Stocks (market value).....	1,409,350.00
Bank and Railroad Stocks and Bonds (market value).....	3,573,455.00
State and City Bonds (market value).....	891,682.74
Loans on Stocks, payable on demand.....	121,000.00
Premiums uncollected and in hands of Agents.....	718,305.67
Interest due and accrued on 1st July, 1892.....	28,518.18

TOTAL..... \$9,116,182.11

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E. G. SNOW, Jr., Secretary.

W. L. BIGELOW, Secretary.

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PRESIDENT CLEVELAND'S THANKS-GIVING PROCLAMATION.

While the American people should every day remember with praise and thanksgiving the divine goodness and mercy which have followed them since their beginning as a nation, it is fitting that one day in each year should be especially devoted to the contemplation of the blessing we have received from the hand of God and to the grateful acknowledgment of His loving kindness.

Therefore, I, Grover Cleveland, President of the United States, do hereby designate and set apart Thursday the 30th day of the present month of November, as a day of thanksgiving and praise to be kept and observed by all the people of our land. On that day let us forego our ordinary works and employments and assemble in our usual places of worship, where we may recall all that God has done for us and where from grateful hearts our united tribute of praise and song may reach the throne of grace. Let the reunion of kindred and the social meeting of friends lend cheer and enjoyment to the day, and let generous gifts of charity for the relief of the poor and needy prove the sincerity of our thanksgiving.

CLUBBING RATES.

For the convenience of our subscribers we have made arrangements with the publishers of some leading periodicals by which we can furnish them, in connection with the *Congregationalist*, at a reduced rate. The postage is prepaid in all cases. Subscribers may order as many of the publications named as they choose, at the prices annexed.

The Century Magazine.....	\$3.60
Harper's Magazine.....	3.25
Atlantic Monthly.....	3.25
Scribner's Magazine.....	2.60
Review of Reviews.....	2.25
American Agriculturist.....	1.15
Harper's Weekly.....	3.25
Bazar.....	3.25
Public Opinion.....	2.50
Harper's Young People.....	1.60
St. Nicholas.....	2.60
Our Little Ones.....	1.30

Let all who send to us for the above periodicals take notice that, after receiving the first number, they must write to the publication itself, and not to us, in case of any irregularity, or if they wish to have the direction changed to any other post office. The money which is sent to us for these periodicals we forward promptly to the various offices, and our responsibility in the matter then ceases.



It's Cruel

-for them not to give you **Pearline** for your washing. Your folks can't know much about it.

My! They could save their money, and all your hard work besides. I'm thankful the lady I live with is just the other way. She knows what **Pearline** will do, and she wants it. She'd never let me lose my time trying to get things clean with soap—and she wouldn't stand it to have her clothes all worn out with rubbing, either." That's the truth. The lack of **Pearline** comes just as hard on the mistress' clothes as it does on the laundress' back. 437

Beware of imitations. JAMES PYLE, N.Y.



"Go Right Straight Back and Get

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WASHING POWDER."

When a woman KNOWS that GOLD DUST Washing Powder makes things clean in half the time, and keeps things clean for half the money, she is naturally annoyed at the "something else" game.

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W. L. DOUGLAS \$3 SHOE FOR GENTLEMEN.

Best Calf Shoe in the World for the Price.

Fine Calf Dress Shoes, \$3.50, \$4.00 and \$5.00. Very Stylish.

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PROGRESS SINCE SUMNER'S DAY.

Dr. Edward Everett Hale thinks the advance this nation has made during the last twenty-eight years in its theory and practice of governing the Indians is miraculous. How bad it used to be under the old *regime* may be inferred from the following dialogue between Dr. Hale and Charles Sumner. Says Dr. Hale:

I never shall forget that in the spring of 1865, after we had got well through with what was then called the war, I was talking to Charles Sumner and I said: "Look here, Sumner, you have got these colored people free and there seems to be a chance that you will get an amendment to the constitution through; why don't you take care of the Indians?" He paused for a full minute before he replied, and it was perhaps the only time that I ever saw him look thoroughly dejected. "Hale, I don't think you know what you ask," I said, "I guess I know what I ask." "I don't think you do," he answered. "Hale, the whole Indian system in this country is so rotten that anybody who takes hold of it has got to tear it all up from the roots and turn it all bottom up. There isn't a thing in it which is right and everything has got to be torn up and planted over again before it will live. And some of us who have been fighting with these other beasts at Ephesus so long do not dare undertake that thing yet."

THE NEGRO'S PROGRESS.

A few words from Frederic Douglass on colored people's day at the fair were significant. In his address to his people and to others who were anxious to hear him he said:

We fought for your country. We ask that we be treated as well as those who fought against it. We love your country. We ask that you treat us as well as you treat those who love only a part of it. Men talk of the negro problem. There is no negro problem. The problem is whether the American people have honesty enough, loyalty enough, honor enough, patriotism enough, to live up to their own constitution. Look at the progress the negro has made in thirty years. He has come up out of Dahomey unto this. Measure the negro. But not by the standard of the splendid civilization of the Caucasian. Bend down and measure him, measure him from the depths out of which he has risen.

A KIND WORD FOR NEW METHODS.

Bishop Potter of the diocese of New York stands by the institutional church. In his recent address to the diocese of New York he used the following words:

We may blunder and fumble with the new, strange, grave problems confronting the church today, as doubtless in many instances we are doing; but even that is a thousand times better than not attempting to grapple with them at all, and therefore I look with profound thankfulness upon the work that every parish house, in this city and out of it, is doing, and every guild and brotherhood in all the land. We may indeed worship the net and the drag, but it is only those who mend and tend and let down their nets who catch the fish, and though "socializing religion," which somebody has called it (declaring it to be only vulgarizing it), is not an end, but a

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means, it is, or ought to be, one step more toward the end. That, obviously, must be the giving, not merely of money, play-rooms, reading-rooms, garments and food, but rather, and most of all, the giving of ourselves.

TWO MODERN KINGS.

In regard to New York and Brooklyn, beheaded, respectively, by Croker and McLaughlin, Hon. Carl Schurz says:

Here we have a monarchy which has not even the deceptive pretense of splendor and prestige, which nobody can serve without shame and which has nothing to give but the booty of the public robber—a monarchy disgustingly vulgar in the viciousness of its aims and methods as well as in its *personnel*. Charles I. was beheaded and James II. de-throned for misgovernment far less outrageous than this, and if the citizens of New York and Brooklyn were animated with the true spirit of freemen they would at once silence the insidious promptings of a jealous party spirit, rise up with the peaceful weapon of the ballot in their hands and relieve themselves of the disgraceful yoke of their bandit kings far more easily than the English rid themselves of the Stuarts.

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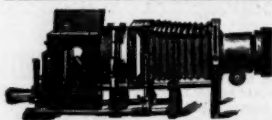
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A SUGGESTIVE BUT NOT INSPIRING CONTRAST.

BY REV. I. W. SNEATH, CAMBRIDGE, MASS.

The Massachusetts Baptist Anniversaries held recently in Cambridge suggest a contrast between the Sunday school work of this denomination and that of the Congregational churches of this State. Mr. W. W. Main, secretary of the Massachusetts Baptist Sunday School Association, stated that through the efforts of this association there are sixty-three more Baptist Sunday schools in Massachusetts than three years ago, and 5,000 more souls hearing the Word of God every Sunday. In the last seven years Sunday schools were organized as follows: 1887 two, 1888 three, 1889 four, 1890 two, 1891 seventeen, 1892 twenty-two, 1893 twenty-four. Of the twenty-four organized this year there are five in Boston, three in New Bedford, two in Lowell, one in Lynn and one in Holyoke, showing that at least one-half were located in cities. It was also strenuously urged that the strong and wealthy churches should establish and support mission schools. The Congregationalists who were present appreciated this appeal, knowing that out of the mission school begun by the Prospect Street Congregational Church of Cambridge the Pilgrim, Wood Memorial and Hope Churches were developed.

We turn from this inspiring report of the Baptist Sunday School Association to the report of Rev. R. B. Tobey in the minutes of the last annual meeting of our General Association. He says: "As a matter of fact your committee are compelled to report a net loss from our Sunday schools in two years of 2,400. . . . If we turn in another direction and look at the average attendance in our schools we find that back in 1867 this was seventy-nine per cent., in 1891 sixty-nine per cent., in 1892 only sixty-five per cent. . . . We get nothing cheering when we look at the number admitted to the church from the Sunday schools. There were nearly five hundred less in 1892 than in 1891 and we have steadily decreased in Sunday school contributions from \$44,242 in 1890 to \$42,065 in 1891 and \$41,063 in 1892."

The contrast is anything but encouraging. It should command the serious attention of Sunday school workers. The causes of this decline should be ferreted out and the proper remedy applied. At the last meeting of the

General Association the Sunday school committee was "instructed to investigate the causes of decline in our Sunday school membership and report on the same at our next annual meeting." May we plead with this committee to do thorough work and give to us a complete report? The committee on the work of the churches in the Suffolk North Conference will render any service in its power and, doubtless, like committees in the other conferences will do the same. Let us have the report and then, with renewed enthusiasm, let the churches proceed without delay to check this ebbing tide.

The self-control that puts aside its own preferences, and seems pleased, is not hypocrisy; it is the exchangeable silver coin of society, without which intercourse would become rough and snappish. It is not sufficient to stop at being good; advance must be made to fine manners.—Kate Gannett Wells.

The truths of nature are one eternal change, one infinite variety. There is no bush on the face of the globe exactly like another bush. There are no trees in the forest whose boughs bend into the same network, nor two leaves on the same tree which could not be told one from the other, nor two waves in the sea exactly alike.—Ruskin.

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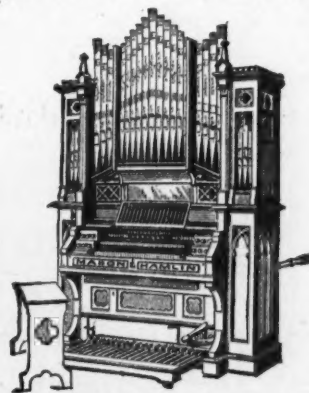
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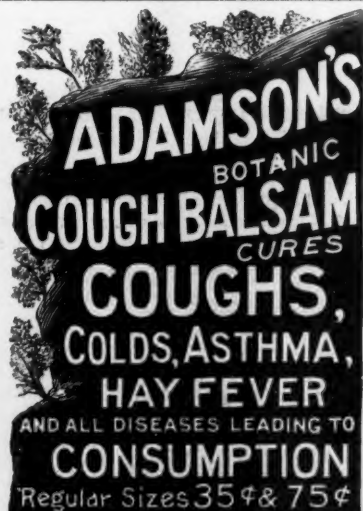
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WHAT MEN SAY.

— There is a better thing than realizing the ideal; it is to idealize the real.—*Rev. John W. Chadwick.*

— People complain that my books always carry a moral. I wouldn't write if they didn't.—*Edward Everett Hale.*

— The edifice of moral and social improvement can never be erected on the ruins of charity.—*Cardinal Gibbons.*

— I would infinitely rather be ordained to the ministry by my own mother than by any pope or archbishop in the world.—*Rev. Dr. Joseph Parker.*

— Have your beliefs and have your doubts. Believe your beliefs and doubt your doubts. Never doubt your beliefs and never believe your doubts.—*Rev. Nehemiah Boynton.*

— Church unity is to be effected not by compromise but by comprehension. Catholicity will be the ideal church form, co-operation the ideal church method.—*Rev. George Dana Boardman.*

— With regard to the Christianity of the gospels I am an enthusiast and an optimist; with regard to the church, its past history, present state and future prospects, I am, I fear, very much the reverse.—*Prof. A. B. Bruce.*

— Did it ever occur to you that it is a very soothing thing to know exactly what you are going to do, if things do not go your way? You have then made yourself equal to the worst, and have only to wait and find out what was ordained before the foundation of the world.—*Hon. Thomas B. Reed.*

— When I look at the subjects for legislation to which the bar, by its training, its learning and ability, is fitted above all other men I wonder why our great profession is content to use its immense faculties, so adapted to promote the welfare of mankind, in the mere accretion of wealth or is seduced from a field of labor so suited to its energies to waste them in the pursuit of federal honors and emoluments, whether in the Cabinet or in Congress or in the diplomatic service.—*President J. R. Tucker of the American Bar Association.*

— Quietness and peace now reign throughout the Indian country. The Indians have lost much faith in their ghost dances. They realize the folly of ruthless attacks upon the whites and do not fear the hostility toward them that they once did. In other words, the Indians are becoming civilized, and the possibility of any serious outbreak is remote. The Indian agents no longer plunder them. The agents are now, for the most part, army officers and have the confidence of the Indians. I believe thoroughly in appointing army officers to the posts of Indian agents.—*Gen. Wesley R. Merritt of the Department of Dakota.*

— This teaching that calls on every Christian man as a matter of course to be grand and heroic not only makes sad "those whom God has not made sad," it not only discourages and depresses excellent Christian people, devout, humble, earnest, who are quite clear that there is no grandeur or heroism about them, but in some cases, I am afraid, it leads to a disappointment which embitters, enfeebles and even destroys the Christian life. Men expect to be heroic and they are not heroic, they expect to be grand and they are not grand, and they come to the conclusion that the promises and hopes of the gospel are not for them. Let us accept the duties to which God appoints us, however humble and however obscure, not choosing great things for ourselves but having our minds drawn to the things that are lowly.—*Rev. Dr. R. W. Dale.*

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Envy the Poor.

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Pleasant or Happy.

The True Way to Find Happiness For
Those Who Have It Not.

Wealth does not make happiness. It does not make even comfort.

Sickness blights everything.

Kings and princes may envy the poor the blessing of good health.

If you are in pain or suffering you cannot be happy.

This is why the remarks of the well-known Harriet Robinson, of 74 Snell St., Fall River, Mass., have so much weight and are worthy of all attention.

"I firmly believe," she said, "that I should not be living today if it had not been for Dr. Greene's Nervura blood and nerve remedy. Such awful pains in my head and back, and my stomach, oh, it was so bad! I now am well and eat naturally. I have no pains or distress. Thanks to Dr. Greene's Nervura I am well again. It was over two years ago that I was cured, and no trace of the disease has returned."



HARRIET ROBINSON.

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ESTIMATES OF MEN.

MARK TWAIN.

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JOHN BUNYAN.

Nature is less partial than she appears, and all situations in life have their compensations along with them. Circumstances, I should say, qualified Bunyan perfectly well for the work which he has had to do. If he had gone to school, as he said, with Aristotle and Plato, if he had been broken in at a university and been turned into a bishop, if he had been in any one of the learned professions, he might easily have lost or might never have known the secret of his powers. He was born to be the poet-apostle of the English middle classes, imperfectly educated like himself; and, being one of themselves, he had the key of their thoughts and feelings in his own heart.—J. A. Froude.

TOLSTOI AND IBSEN.

There's Tolstoi, towering in his place
O'er all the rest by head and shoulders;
No sunshine on that noble face,
Which nature meant to charm beholders!
Mad with his self-made martyr's shirt,
Obscene, through hatred of obscenity,
He, from a pulpit built of dirt,
Shrieks his Apocalypse of Cleanliness!

There's Ibsen, puckering up his lips,
Squirming at nature and society,
Drawing, with tingling finger tips,
The clothes off naked Impropriety!
So nice, so nasty and so grim,
He hugs his gloomy, bottled thunder;
To summon up one smile from him
Would be a miracle of wonder!

Turn down the lights! put out the sun!
Man is unclean and morally muddy,
The Fairy Tale of Life is done,
Disease and dirt must be our study.
Tear open Nature's genial heart,
Let neither God nor gods escape us,
But spare, to give our subjects zest,
The basest god of all—Priapus.

—Robert Buchanan, in *The Idler*.

WILLIAM M. TAYLOR.

You have fought so stoutly for us, you have been so hearty in counseling of us, that I shall never forget your favors toward us.—*Pilgrim's Progress*.

That which Christians unto Great Heart said
In tender tones we would to thee repeat—
How hast thou for us fought, how for us plead,
Against the insidious foes who barred our way;
So heartened that we suffered not defeat,
So guided that our steps went not astray;
One prayer of thine, a word of hope or cheer,
Steadied our souls and poised us for the fray,
Then sent us forth, unclogged by doubt or fear,
Out of the darkness into cloudless day.

And we shall ne'er forget, though for a space
Thy voice be silent, close within the heart
The spoken word lies hid—e'en in the place
Where Christ is hidden from the world apart—
Thus still a strength and counselor thou art!

And of the pilgrims thou hast never met—
A host long counseled by thy printed word—
Think ye that these will ever here forget
The hopeful guide who thus unseen, unheard,
When subtle foes the upward path beset,
To fuller life the slumbering pulses stirred,
Or resolute made the oft inconstant will—
Nay! these rejoice that thou canst guide them still.

—A. D. F. Randolph, in the *Evangelist*.

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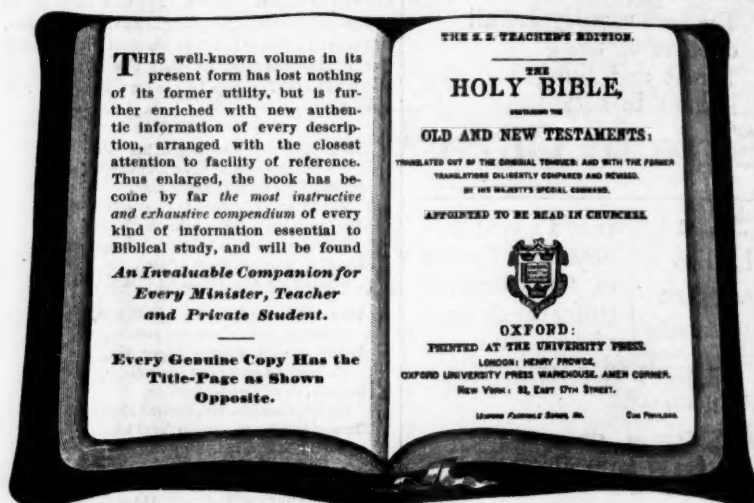
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